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CONSISTING OF
EXTRACTS from and ABRIDGMENTS of
THE
CHOICEST PIECES
OF

Practical Divinity,

Which have been publish'd in the
ENGLISH TONGUE.

In FIFTY VOLUMES.

By JOHN WESLEY, M. A.

Late FELLOW of *Lincoln-College*, OXFORD.

VOL. XV.

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M.DCCLII.

ENTERTAINMENT

OF

EXTRACTS FROM AND ARRANGEMENTS OF

WORKS
CHOICEST PIECES



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Which are

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In Fifty Volumes

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By JOHN WESTLEY, M.A.

and Fellow of Lincoln College, Oxford.

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VOL. XV

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EXTRACTS

FROM THE

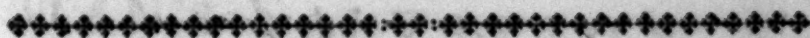
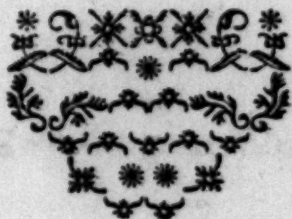
WORKS

OF

ISAAC AMBROSE,

Sometime MINISTER of *Garstang*,
in LANCASHIRE,

CONTINUED.



EXTRACTS

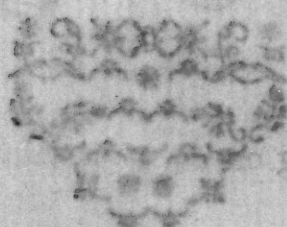
FROM THE

WORKS



Presented to the
in LANCASHIRE

CONTINUED



LOOKING

UNTO

J E S U S:

OR, THE

SOUL'S EYING

OF

J E S U S,

As carrying on the great Work of

MAN'S SALVATION.

LOOKING

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THE S. U. S.



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THE S. U. S.

As carrying on the Great Work of

MAN'S SALVATION.

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LOOKING
UNTO
JESUS,
In his DEATH.

THE FIFTH BOOK.

CHAP. I.
SECT. I. *Of the Day of CHRIST's Sufferings, divided into Parts and Hours.*

✱ **T** ✱ H E Son of Righteousness, that a-
✱ ✱ rose with Healing, we shall now see go
✱ ✱ down in a ruddy Cloud. And in this
✱ ✱ Piece, as in the Former, we must first
lay down the Object, and then direct
you to look upon it.

THE

THE Object is *Jesus*, carrying on the Work of Man's Salvation during the Time of his Sufferings; we shall observe them, as they were carried on successively in those few Hours of his Passion and Death.

THE whole Time of these last Sufferings of *Christ*, I shall reduce to somewhat less than one natural Day; Day before us, consisting of Twenty-four Hours, and begin with the Evening, according to the Beginning of natural Days from the Creation, (as it is said, *The Evening and the Morning made the first Day.*) In this Revolution of Time, I shall observe these several Passages.—

1. About six in the Evening, *Christ* celebrated, and eat the Passover with his Disciples, at which Time he instituted the Sacrament of the LORD's Supper, and this continued 'till the eighth Hour.

2. About Eight in the Evening, He washed his Disciples Feet, and then leaning on the Table, pointed out *Judas* that should betray Him; and this continued until the ninth Hour.

3. About Nine in the Evening (the second Watch in the Night) *Judas* went from the Disciples; and in the mean Time, *Christ* made that spiritual Sermon, and afterwards that spiritual Prayer recited by *John*; *John* xiv, xv, xvi, xvii Chap. and this, (together with a Psalm they sung) continued at least until the tenth Hour. That which concerns his Passion, follows immediately upon this; and that only I shall take Notice in my following Discourse.

THIS

THIS Passion of *Christ* I shall divide between the Night and Day. 1. For the Night, and his Sufferings therein, we may observe these Periods:

1. FROM Ten to Twelve, He goes over the Brook *Cedron*, to the Garden of *Gethsemane*, where He prayed earnestly, and sweat Blood.

2. FROM Twelve to Three, He is betrayed, bound, brought to *Jerusalem*, and carried into the House of *Annas*, the Chief Priest.

3. FROM Three 'till Six, they led Him from *Annas* to *Caiaphas*, when he and all the Priests of *Jerusalem* set upon *Jesus Christ*; and there it was that *Peter* denied *Christ*, and at last the whole *Sanhedrim* gave their Consent to *Christ's* Condemnation.

4. AT Six in the Morning, about Sun-rising, our Saviour was brought unto *Pilate*, and *Judas Iscariot* hanged himself.—About Seven, *Christ* is carried to *Herod*, who the Year before had put *John the Baptist* to Death.—At Eight, our Saviour is returned to *Pilate*, who propounded to the *Jews*, whether they would have *Jesus* or *Barabbas* loosed.—About the Ninth, (which the *Jews* call the third Hour of the Day) *Christ* was Whipped, and Crowned with Thorns. About Ten, *Pontius Pilate* brought forth *Jesus* out of the Common-Hall, saying, *Behold the Man!* and then in the Place called *Gabbatha*, publicly condemned Him to be Crucified. About Eleven, our Saviour carried his Cross, and was brought to the Place called *Golgotha*, where he was fastened on the Cross, and lifted up, as *Moses* lifted up the *Serpent* in the *Wilderness*.—About Twelve, (which the *Jews* call the sixth Hour) that supernatural Eclipse of the Sun happened.—

happened.—And about Three in the Afternoon, (which the *Jews* call the ninth Hour) the Sun now beginning to receive his Light, *Christ* cried, *It is finished!* and commending his Spirit into his FATHER'S Hands, gave up the Ghost.—I shall add to these; that about Four in the Afternoon, our blessed Saviour was pierced with a Spear.—And about Five, (which the *Jews* call the Eleventh, and the last Hour of the Day) He was buried by *Joseph* of *Arimathea* and *Nicodemus*.—So that in this Round of our natural Day, you see the wonderful Transaction of *Christ's* Sufferings.

SECT. II. *Of the Brook over which CHRIST passed.*

THE first Passage of that Night, was *Christ's* going over the Brook *Cedron*, to the Garden of *Gethsemane*. *When Jesus had spoken these Words, He went forth with his Disciples over the Brook Cedron, where was a Garden, into which He entered, and his Disciples.*

IN this Passage observe we these Particulars. I. The River over which they passed. II. The Garden into which they entered. III. The Prayer He made. IV. The Agonies He suffered.

I. HE and his Disciples went over the Brook *Cedron*. So it was called (say some) from the Cedars that grew along the Banks; or (say others) from the Darknes of the Valley, so *Kader* signifies Darknes; and this was done to fulfil a Prophecy: *He shall drink of the Brook in the Way.* By the Brook, we may understand mystically the Wrath of God, and Rage of Men, the Afflictions which befel *Jesus Christ*; and by his drinking of the Brook, *Christ's* enduring Afflictions.

2. IN the Way, He hath a serious Conference with his Disciples: So the Evangelist; *and when they had sung an Hymn, they went out towards the Mount of Olives, and then saith Jesus unto them, all ye shall be offended because of Me this Night; for it is written, I will smite the Shepherd, and the Sheep of the Flock shall be scattered Abroad.* Christ now begins the Story of his Passion; *the Shepherd shall be smitten; and He proves it from the Prophecy of the Prophet Zech. xiii. 7. Awake, O Sword, against my Shepherd, and against the Man that is my Fellow.—Smite the Shepherd, and the Sheep shall be scattered Abroad.* God the Father is here brought in, as drawing and whetting his Sword, and calling upon it, to do Execution against *Jesus Christ.* Christ's Sufferings were long since resolved on in the Councils of Heaven; and now in the Way, *the only begotten Son which lay in the Bosom of his Father,* reveals this Story; He tells his Disciples, *It is Written, I will smite the Shepherd, and the Sheep of the Flock shall be scattered.*

3. THE Disciples hearing this, are amazed; Peter, who seems boldest, speaks first; “*Tho’ all Men should be offended because of Thee, yet will I never be offended.*” O rash Presumption! It appears in these Particulars;—1. *Peter* prefers himself before the Rest, as if all the other Disciples had been weak, and he only strong; “*Tho’ all should be offended, yet will not I.*” 2. *Peter* contradicts *Christ*, with a few bragging Words; as if he had said, What tho’ *Zechary* hath said it, yet, I will never do it; “*Tho’ I should die with Thee, I will not deny Thee.*” 3. *Peter* never mentions God’s Assistance; whereas, the Apostle’s Rule is; *Ye ought to say, If the LORD will we shall live, and do this, and that:* So *Peter* should have said,

said, "By GOD's Assistance I will not be offend-
ed, by the LORD's Help I will not deny Thee."

4. AH my Brethren! let us remember, we are Pilgrims and Strangers upon Earth, and our Way lies over the Brook *Cedron*; we cannot expect to enter with *Christ* into Glory; but we must first Drink "of the Brook in the Way;" that is, we must endure many Afflictions, Variety of Afflictions.—You will say, "this is an hard Saying, who can bear it?" When *Jesus* told his Disciples of his Sufferings to be accomplished at *Jerusalem*, *Peter* takes the Boldness to dehort his Master, *Be it far from Thee, LORD, this shall not be unto Thee*: *Jesus* thereupon calls him *Satan*, meaning that no greater Contradictions can be offered to the Designs of GOD, than to dissuade us from Sufferings. There is too much of *Peter's* Humour amongst us; O this Doctrine of Afflictions will not down with *Antinomians*; and hence we believe we have our Congregations so thin, in Comparison of some of theirs; they that can break off the Yoke of Obedience, and present Heaven in the midst of Flowers, and offer great Liberty of living under Sin, shall have their Schools filled with Disciples; but, they that preach the Cross, and Sufferings, and Afflictions, and Strickness of an holy Life, shall have the Lot of their blessed LORD; that is, they shall be ill thought of, and deserted, and railed against. Well, but if this be the Way that *Christ* hath led us, let us follow Him over the Brook.

6 JY

SECT. III. *Of the Garden into which CHRIST enter'd.*

MATTHEW relates it thus: *Then cometh Jesus with them unto a Place called Gethsemane*; that is,

a Valley of Fatness: Certainly it was a most fruitful and pleasant Place, seated at the Foot of the Mount of *Olives*; accordingly *John* relates it thus, *Jesus went forth with his Disciples over the Brook Cedron, where was a Garden*; I believe it is not without Reason, that our Saviour goes into a Garden.—1. Because Gardens are solitary Places, fit for Meditation and Prayer; to this End, we find *Christ* sometimes on a Mountain, and sometimes in a Garden. 2. Because Gardens are Places fit for Repose and Rest, when *Christ* was weary with Preaching, working of Miracles, and doing Acts of Grace in *Jerusalem*, then He retires into this Garden. 3. Because a Garden was the Place wherein we fell, and therefore *Christ* made Choice of a Garden, to begin the Work of our Redemption. 4. *Christ* goes into this Garden, that his Enemies might the more easily find him out; the Evangelists tells us, *Judas, which betrayed Him, knew the Place, for Jesus oftentimes resorted thither with his Disciples*; sure then He went not thither to hide Himself; but rather to expose Himself, to appear first in the Field, and to expect his Enemies. Thus it appears to all the World, that *Christ's* Death was voluntary. *He poureth forth his Soul unto Death* (saith the Prophet); *He gave Himself for our Sins* (saith the Apostle); nay, Himself tells us, *therefore doth my Father love Me, because I lay down my Life: No Man taketh it from Me, but I lay it down of Myself; I have Power to lay it down, and I have Power to take it up again.*

SECT. IV. *Of the Prayer that CHRIST there made.*

JESUS entering the Garden, left his Disciples at the Entrance of it, calling with Him *Peter, James* and *John*; they only saw his Transfiguration, the

Earnest of his future Glory, and therefore his Pleasure was, that they only should see of how great Glory He would disrobe Himself, for our Sakes.—

HE betakes Himself to his great Antidote, which Himself prescribed to all the World; He *Prays* to his heavenly Father; He *Kneels* down; and not only so, but falls flat upon the Ground; He *Prays* with an Intention, great as his Sorrow, and yet with a Submission so ready, as if the Cup had been the most indifferent Thing in the World. The Form of his Prayer ran thus, *O my Father, if it be possible, let this Cup pass from Me; nevertheless not as I will, but as Thou wilt.* In his Prayer observe we these Particulars: 1. The Person to whom He prays, *O my Father.* 2. The Matter for which He prays; *Let this Cup pass from Me.* 3. The Limitation of this Prayer; *If it be possible, and if it be thy Will.*

1. FOR the Person to whom He prays; it is his *Father.* As *Christ* prayed not in his God-head, but according to his Manhood; so neither prayed He to Himself as GOD; but to the *Father*, the first Person of the Godhead.

2. FOR the Matter of his Prayer; *Let this Cup pass from Me:* Some interpret thus, “Let this Cup pass from Me, tho’ I must Taste it, yet, O that I may not be too long!” That which leads unto this last Interpretation, is that of the Apostle, *Christ in the Days of his Flesh, offered up Prayers and Supplications with strong Cries and Tears, unto Him that was able to save Him from Death, and He was heard in that which He feared,* Heb. v. 7. How was He heard? Not in the Removal of the Cup; for He drank it all up; but in Respect of the tedious Annoyance; for tho’ it made Him sweat Drops of

of Blood; tho' it laid Him dead in his Grave; yet presently, within the Space of forty Hours, He revived, and awaked, as a Giant refreshed with Wine; and so it passed from Him, as He prayed, in a very short Time; and by that short Death, He purchased to his People everlasting Life.

3. FOR the Limitation of his Prayer; *If it be possible, if it be thy Will.* He knows what is his Father's Will, and He prays accordingly, and is willing to submit unto it; if the *passing of the Cup* be according to the last Interpretation, we shall need none of these many Distinctions to reconcile the Will of GOD and *Christ*. *If it be possible*, signifies the Earnestness of the Prayer. And, *if it be thy Will*, the Submission of *Christ* unto his Father; the Prayer is short, but sweet. How many Things needful to a Prayer do we find concentrated in this? Here is Humility of Spirit, Lowliness of Deportment, Importunity of Desire, a fervent Heart, a lawful Matter, and a Resignation to the Will of GOD. Some think this the most fervent Prayer that ever *Christ* made on Earth: *If it be possible, let this Cup pass from Me.* And, I think it was the greatest Submission to the Will of GOD, that ever was found upon the Earth; for whether the Cup might pass or not pass, He leaves it to his Father; nevertheless, *not as I will, but as Thou wilt*, as if He had said, Tho' in this Cup, are many Ingredients, it is full red, and hath in it many Dregs, and I know I must drink, and suck out the very utmost Dreg; yet whether it shall pass from Me in that short Time, or continue with Me a long Time, I leave to thy Will: I see in Respect of my Humanity, there is in Me Flesh and Blood; I cannot but fear the Wrath of GOD; and therefore I pray thus earnestly unto my GOD; O, my Father,

if it be possible, let this Cup pass from Me: Nevertheless, not as I will, but as Thou wilt.

BUT what was there in the Cup, that made *Christ* pray thus earnestly that it might pass from Him? I answer—

1. THE great Pain that He must endure; the Buffetings, Whippings, Bleedings, Crucifyings; all the Torments from first to last throughout all his Body; all these now came into his Mind, and all these were put into the Cup of which He must drink.

2. THE great Shame that He must undergo. Now came into his Thoughts, his Apprehending, Binding, Judging, Scorning, Reviling, Condemning; and, O, what a bloody Blush comes into the Face of *Christ*, whilst in the Cup He sees these Ingredients!

3. THE Neglect of Men, notwithstanding both his Pain and Shame. I look upon this, as a greater Cut to the Heart of *Christ*, than both the former; when He considered, that after all his Sufferings and Reproaches, few would regard. This was a bitter Ingredient! naturally Men desire, if they cannot be delivered, yet to be pitied; but, when it comes to this, that a poor Wretch is under many Sufferings, and finds none to regard, it is an heavy Case; hence was *Christ's* Complaint: *Have ye no Regard, O all ye that pass by the Way? Consider, and behold, if ever there were Sorrow like unto my Sorrow! Christ* complains, not of the sharp Pains He endured, but of this, *Have ye no regard?* He crys not out, *O deliver Me, and save Me;* but *O consider and regard Me;* as if He had said, all that I suffer, I am contented with, I regard it not; only

only this Troubles Me, that you will not regard; it is for you that I endure all this; and do you so look upon it, as if it nothing at all concerned you? *Christ* is willing to redeem us with his own precious Blood, but He saw many to pass by without any regard, yea ready to trample his precious Blood under their Feet, and to account the Blood of the Covenant an unholy Thing: This was another Spear in the Heart of *Christ*, a bitter Ingredient in this Cup.

4. THE Guilt of Sin which He was now to undergo; upon Him was laid the Iniquity of us all. All the Sins of all the World, from the first Creation, to the last Judgment, were laid on Him: O! what a Weight was this! Surely one Sin is like a Talent of Lead: O! then, what were so many Thousands of Millions? The very Earth itself groans under the Weight of Sin until this Day. *David* cried out, That his Iniquities were a Burthen too heavy for him to bear. Nay, God Himself complains, Behold, I am pressed under you, as a Cart is pressed that is full of Sheaves. Then no Wonder if *Christ* bearing all the Sins of Jews and Gentiles, Bond and Free, cry out, My Soul is heavy; for Sin was heavy on his Soul.—*Christ*, his own Self, bare our Sins in his own Body on the Tree. How bare our Sins on the Tree, but by his Sufferings?—And He hath laid on Him the Iniquity of us all;—How laid on Him, but by Imputation?—And He hath made Him to be Sin for us, who knew no Sin. How made Sin for us? Surely there was in *Christ* no fundamental Guilt; no, but He was made Sin by Imputation: He was our Surety, and so our Sins were laid on Him, in order to Punishment; as if now in the Garden, He had said to his Father, “Thou hast given Me a Body; as I have taken the Debts and Sins of all the World upon Me,

Me, come now, and arrest Me as the only Pay-Master. Lo here I am to do and suffer for their Sins, whatsoever Thou pleasest," *Psal.* xl. 6, 7, 8. *Heb.* x. 4, 5, 6, 7, 8, 9. Now this was no small Matter; little do we know or consider, what is the Weight and Guilt of Sin. And this was another Ingredient in *Christ's* Cup.

5. THE Power and Malice of Satan; the Devil had full Leave; not as it was with *Job*; *Do what thou wilt, but save his Life?* No, he had a Commission without any such Limitation; the whole Power of Darknes was let loose to afflict Him, as far as possible he could; and this our Saviour intimates, when He saith, *That the Prince of this World cometh.* Now was it that the Word must be accomplished, *Thou shalt bruise his Heel.* If we look on the Devil in respect of his evil Nature, he is compared to a *roaring Lion*: Not only is he a Lion, but a roaring Lion; his Disposition to do Mischief, is always wound up to the Height; and if we look on the Devil in respect of his Power, there is no Part of our Souls or Bodies that he cannot reach; the Apostle describing his Power, gives him Names above the highest Comparisons; as *Principalities, Powers, Rulers of the Darknes of this World, Spiritual Wickedness above.* Devils are not only called *Princes*, but *Principalities*; not only *Mighty*, but *Powers*; not only *Rulers of a Part*, but of *all the Darknes of all this World*; not only wicked Spirits, but *spiritual Wickedness*; not only about us, but *above us*; they hang over our Heads continually: You know what a Disadvantage it is to have your Enemy get the upper Ground; and this they have naturally, and always. O then, what a Combat must this be, when all the Power, and all the Malice, of all the Devils in Hell, should by the Permission of GOD, arm themselves against

against the Son of GOD. Surely this was a bitter Ingredient in *Christ's* Cup.

6. THE Wrath of GOD Himself; this, above all, was the most bitter Dreg; it lay in the Bottom, and *Christ* must drink it also. *The LORD hath afflicted Me in the Day of his fierce Anger; GOD afflicts some in Mercy, and some in Anger, this was in his Anger; and yet in his Anger GOD is not like to all; some He afflicts in his more gentle and mild, others in his fierce Anger; this was in the very Fierceness of his Anger. Christ saw Himself bearing the Sins of all, and standing before the Judgment Seat of GOD; to this End, are those Words, Now is the Judgment of this World, and the Prince of this World shall be cast out. Now is the Judgment of this World, as if He had said, Now I see GOD sitting in Judgment upon the World; and as a right Representative of all the World; here I stand before his Tribunal, ready to undergo all the Punishment due to them for their Sins: There is no other Way to save their Souls, and to satisfy Justice, but that the Fire of thy Indignation should kindle against me; as if He had said, I know it is a fearful Thing to fall into the Hands of the living GOD: I know GOD is a consuming Fire; who can stand before his Indignation? and who can abide in the Fierceness of his Anger? his Fury is poured out like Fire, and the Rocks are thrown down by Him.* But for this End, came I into the World. O my Father, I will drink this Cup. Lo here an open Breast; come, prepare the Armory of thy Wrath, and herein shoot all the Arrows of Revenge.—And yet, O my Father, let Me not be swallowed up by thy Wrath; there is in Me Flesh and Blood, in respect of my Humanity, and my *Flesh trembleth for Fear of Thee; I am afraid of thy* Judgments:

Judgments: O! if it be possible, if it be possible, let this Cup pass from Me.

SECT. V. *Of the Agonies that CHRIST suffered.*

CHRIST's Passion in the Garden, was either before, or at his Apprehension; his Passion before is declared, 1. By his Sorrow. 2. By his Sweat.

1. FOR his Sorrow; The Evangelists diversly relate it; *He began to be sorrowful and very heavy, saith Matthew: He began to be sore amazed, and to be very heavy, saith Mark: And being in an Agony, He prayed more earnestly, saith Luke: Now is my Soul troubled, and what shall I say? Father save Me from this Hour; but for this Cause came I unto this Hour, saith John.* All avow this Sorrow to be great, and so it is confessed by Christ Himself: *Then saith He unto them, my Soul is exceeding sorrowful, even unto Death. Ah Christians! who can speak out this Sorrow? The Spirit of a Man will sustain his Infirmary, but a wounded Spirit who can bear? Christ's Soul is sorrowful; or, if that be too flat, his Soul is exceeding sorrowful; or, if that Language be too low, his Soul is exceeding sorrowful, even unto Death; such, and so great, as that which is used to be at the very Point of Death; and such as were able to bring Death itself, had not Christ been reserved to an heavier Punishment. Many a sorrowful Soul hath been in the World; but the like Sorrow to this, was never since the Creation. Surely the bodily Torments of the Cross, were inferior to this Agony of his Soul: It was a Sorrow unspeakable.*

2. AND his Sweat was, as it were, great Drops of Blood falling down to the Ground. 1. His Sweat

was

was, as it were *Blood*. Here is the first Step, his Sweat was a wonderful Sweat, not a Sweat of Water, but of red Gore-blood.

3. Great Drops of Blood, *ῥοῖαί αἱματος*. This bloody Sweat of *Christ*, came not from Him in small Dews, but in great Drops; they were Drops, and great Drops of Blood, thick Drops; and hence it is concluded as Preternatural; for tho' in faint Bodies, a subtile thin Blood, like Sweat, may pass through the Pores of the Skin; that through the same Pores, thick, and great Drops of Blood should issue out; could not be without a Miracle.

4. THEY were great Drops of Blood, falling down to the Ground; great Drops, and those so many, that they went through his Apparel, streaming down to the Ground. Now was it, that his Garments were dyed with Crimson. That of the Prophet, tho' spoken in another Sense, yet in some Respect may be applied to this; *Wherefore art Thou red in thine Apparel, and thy Garments like him that treadeth the Wine Fat?* O what a Sight was here! His Head and Members are all on a bloody Sweat, his Sweat trickles down to the Ground. O happy Garden watered with such Tears of Blood! how much better are these Rivers than Abana and Pharpar, Rivers of Damascus; yea, than all the Waters of Israel; yea, than all those Rivers that water the Garden of Eden?—

THUS far of *Christ's* Passion before his Apprehension. And now we may suppose it about Midnight, the very Time which *Christ* called the Hour, and Power of Darknes. What followed from Twelve 'till Three at Night, we shall discover in the next Section.

SECT. VI. *Of Judas's Treason, CHRIST's Apprehension, binding and leading unto Annas.*

By this Time, the Traitor *Judas* was arrived at *Gethsemane*, and being near the Garden-door, *Jesus* goes to his Disciples, and calls them from their Sleep: By an Irony (as some think) He bids them "Sleep on now, and take their Rest;" meaning if they could; but withall adds, *Behold the Hour is at Hand, and the Son of Man is betrayed into the Hands of Sinners; arise, let us be going, behold he is at Hand that doth betray Me.* That it might appear He undertook his Sufferings with Choice, He not only refused to fly, but calls his Apostles to rise, that they might meet his Murderers. And now they come with Swords and Staves; or, as *John* adds, with *Lanthorns and Torches*, and (*Judas* going before them, and drawing near unto *Jesus* to Kiss Him) they took Him, and bound Him, and led Him away to *Annas* first.

IN this Period, I shall observe; 1. *Judas's Treason.* 2. *Christ's Apprehension.* 3. *Christ's Binding.* 4. *Christ's Leading to Annas.*

I. *JUDAS's Treason: And while He yet spake, behold a Multitude, and he that was called Judas, one of the Twelve, went before them, and drew near unto Jesus to Kiss Him.* This Traitor is not a Disciple only, but an Apostle, not one of the Seventy, but one of the Twelve. *Augustine* speaks of many Offices of Love, that *Christ* had done to *Judas*, in an especial Manner; He had called him to be an Apostle, made him his Friend, his Familiar, caused him to eat of his Bread, and sit at his Table. And that now *Judas* should betray *Christ*: How doth this add to the Sufferings of *Christ*? Behold

a Multitude, and Judas in the Front. The Evangelist gives the Reason of this, that he might have the better Opportunity to kiss Him; this was the Sign he gave the Rout; *Whomsoever I shall Kiss, that is He, lay hold on Him.* He begins War with a Kiss, and breaks the Peace of his LORD, by a Symbol of Kindness. Jesus takes this Ill; *What, Judas! betrayest thou the Son of Man with a Kiss? as if He had said;* What, dost thou make the Seal of Love, the Sign of Treachery? What a friendly Reproof is here.

2. FOR Christ's Apprehension; then came they, and laid Hands on Jesus, and took Him. Before they took Him, He Himself begins the Inquiry, and leads them into their Errand; He tells them, that He was Jesus of Nazareth, whom they sought. This was but a Breath, a meek and gentle Word; yet had it greater Strength in it than the Voice of Thunder; for GOD was in that still Voice, and it struck them to the Ground. And yet He suffers them to rise again, and they still persist in their Inquiry after Him; He tells them once more, *I am He;* He offers Himself to be Sacrificed; only He sets them their Bounds, and therefore He secures his Apostles to be Witnesses of his Sufferings. In this Work of Redemption, no Man must have an active Share besides Himself; He alone was to tread the Wine-Press: *If therefore ye seek Me, (saith Christ) let these go their Way.* Thus He permits Himself to be taken, but not his Disciples.

3. FOR Christ's binding, the Evangelist tells us, That the Band, and the Captain, and the Officers of the Jews, took Jesus, and bound Him, *id est*, they bound his Hands with Cords; certainly they wanted no Malice, and now they wanted no Power, for the LORD had given Himself into their Hands.

Binding

Binding argues Baseness: Fools and Slaves were accustomed to be bound, and so were Thieves; but is our Saviour numbered amongst any of these? O yes! *In that same Hour, said Jesus to the Multitude, are ye come out as against a Thief, with Swords and Staves?* O wonderful Condescension of *Christ*! He that was eminently Just, is reputed a Thief; He that was equal with GOD, is become a Servant; He that was Stronger than *Samson*, is bound with Cords, and as a Lamb, continues bound for the Slaughter; and thus began our Liberty, from Sin, and Death. *Christ* was faster bound with his Cords of Love, than with Iron Fetters; his Love was strong as Death; it overcame Him who is Invincible, and bound Him who is Omnipotent; the *Jews* Cords were but the Symbols and Figures; but the dear Love, the tender Bowels of *Jesus Christ* were Things signified.

4. FOR His leading to *Annas*, *John* records, that *they led Him to Annas first, for he was Father-in-Law to Caiaphas, who was the High Priest that same Year.* 1. They led him away; ἀπηγαγον, they snatched, halled Him from the Garden back again to *Jerusalem*, over the Brook *Cedron*.—2. They led Him first to *Annas*; he was Chief of the *Sanhedrim*, Father-in-Law to *Caiaphas*, and High Priest the next Year following.

Come *Christians*, let us lay our Hands upon our Hearts, and cry, “ O my Pride! O my Covetousness! O my Malice and Revenge! O my “ Unbelief! O my Unthankfulness! O my Uncharitableness to the needy Members of *Christ*! “ These were the Rout, these were they that led, “ and dragged, and drew *Jesus* (as it were) by “ the Hair of his Head; these were they that pulled Him forwards, and shewed Him in Triumph “ to

“ to that bloody *Annas*; nay, these were the *Judas*,
 “ *Jews*, *Annas*, and all. O that ever I should
 “ lodge within me such Sins, such Betrayers, such
 “ Murderers of *Jesus Christ*!”

WE may now suppose it about the third Hour, or the last Watch. In the Gospel it is called the fourth Watch of the Night, the Morning Watch, which continueth untill the Morning.

SECT. II. Of CHRIST'S Examination and Condemnation.

Now it was that they led Him from *Annas* to *Caiaphas*; and presently a Council is called of the High Priests, Scribes, and Elders; these were the greatest, gravest, learnedst, wisest Men amongst them, and they all conspire to judge Him, who is the great Judge both of Quick and Dead. In their Proceedings we may observe, 1. The Examination of the High Priest. 2. The Smiting of one of the Servants. 3. The Accusations of the Witnesses. 4. The Sentence of the Judges. 5. The Denial of *Peter*. 6. The Abuses of the Attendants.

I. FOR the Examination of the High Priest: *The High Priest then asked Jesus of his Disciples, and of his Doctrine.* (1.) Of his Disciples. What the Questions were, is not expressed; and to them He answered nothing.

(2.) HE asked Him of his Doctrine.—And to this Question our Saviour answers; (O how wisely!) “ I spake openly to the World: I ever taught
 “ in the Synagogue, and in the Temple, whither
 “ the *Jews* always resorted; and in secret have I
 “ said nothing: Why askest thou Me? Ask them
 “ which heard me, what I said unto them: Be-
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“hold, they know what I said.” As if He had said, I appeal to the Testimony of the Enemies themselves. I tell the Truth; I spake nothing in secret; that is, nothing in the least Manner tending to Sedition. Ask these mine Enemies, these who have apprehended, and bound, and brought Me hither: They know what I have said, let them speak, if they can, wherein I have transgressed the Law.

2. FOR the Stroke given *Christ*. One of the Officers which stood by struck Jesus with the Palm of his Hand, saying, *Answerest thou the High Priest so?* That holy Face which was designed to be the Object of Heaven, was now smitten in the Presence of a Judge; and howsoever the Assembly was full, yet not one amongst them all reproved the Fact, or spake a Word for *Christ*.

IF a Subject should but lift up his Hand against the Son of an earthly Sovereign, would he not be accounted worthy of Punishment? How much more in this Case, when the Hand is lifted up against the King of Kings, and LORD of Lords?

COME, look upon this lively and lovely Picture of Patience; He was struck on the Face, but He was never moved in his Heart. Notwithstanding the Abuse, He shewed all Mildness and Gentleness towards his Enemies. O what art thou that canst not bear a distasteful Speech, that canst not put up the smallest Offence! Come, learn of *Christ*. If ever we mean to have a Share in his Sufferings, let us conform to Him in Meekness and Patience.

3. FOR the Accusation of the Witnesses. He is falsely charged with the Things that He never knew. In his Accusation I observe these Things: 1. That they

they sought false Witnesses; for true Witnesses they could have none: *Now the Chief Priests and Elders, and all the Council, sought false Witnesses against Jesus to put Him to Death.* They were resolved in a former Council that He should not live; and now palliating their Design, they seek out for Witnesses. 2. *Though many false Witnesses came in to testify against Him, yet they found none, because their Witness did not agree together.* The Judges seek out for Witnesses, the Witnesses for Proof, those Proofs for Unity and Consent, and nothing was ready for their Purpose. 3. At last, after many Attempts came two false Witnesses, and said, *This Fellow said, I am able to destroy the Temple of God, and to build it in three Days.* They accuse Him for a figurative Speech, which they could not understand.

OBSERVE their false Report of the Words He had spoken: He said not, *I am able to destroy this Temple of God, and to build it in three Days*; but, *destroy ye this Temple, and in three Days I will raise it up.* The Allegation differs from the Truth in these Particulars. (1.) *I am able to destroy*, say they, *destroy ye*, saith Christ. (2.) *I am able to destroy this Temple of God*, say they; but *destroy ye this Temple*, saith Christ; simply *this Temple*, without Addition. (3.) *I am able to destroy this Temple of God, and to build it in three Days*, say they; *destroy ye this Temple, and in three Days I will raise it up*, saith Christ. He spoke not of building an external Temple, but of raising up his own Body. These were the Accusations of the false Witnesses, to all which *Jesus answered nothing.* But, (4.) Another Accusation is brought in. Caiaphas had a Reserve, which he knew should do the Business in that Assembly. *I adjure thee*, says he, *by the living*

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GOD,

GOD, *that thou tell us whether thou be the Christ the Son of GOD.* The holy *Jesus* being adjured by so sacred a Name, would not now refuse an Answer, but confessed Himself to be the *Christ, the Son of the living GOD.* And this the High Priest was pleased (as the Design was laid) to call *Blasphemy*; and in Token thereof he rends his Cloaths, prophetically signifying, that the Priesthood should be rent from himself.

4. FOR the Sentence of these Judges: *Caiaphas* prejudging all the *Sanhedrim*, in declaring *Jesus* to have spoken *Blasphemy*, and the Fact to be notorious, he then asked their Votes, *What think ye? And they answered, and said, He is guilty of Death.* They durst not deny what *Caiaphas* had said; they knew his Faction was very potent, and his Malice great, and his Heart was set upon the Business, and therefore they all say, as he would have them, *He is guilty of Death.* But they had no Power at that Time to inflict Death, they only declared Him worthy of Death.

5. FOR *Peter's Denial.* While these Things were thus acting, a Damsel comes to him, and tells him, *Thou wast with Jesus of Galilee:* And then another Maid tells the Bystanders, *This Fellow was also with Jesus of Nazareth.* And after a While, they that stood by spake themselves, *Surely thou art one of them, for thy Speech betrayeth thee:* As if he had said, Thy very Idiom declares thee to be a *Galilean.* *Peter* thus surprized, shamefully denies his LORD: And, 1. He doth it with a Kind of Subterfuge, *I know not what thou sayest.* He seems to elude the Accusation with this Evasion, *I know not thy Meaning.* 2. At the next Turn, he goes

goes on denying Christ with an Oath, *I know not the Man.* And, lastly, he aggravates his Sin so far, that he denies his LORD with Cursing and Swearing, *I know not the Man.* Here's a Lie, an Oath, and a Curse. O Peter, is the Man so vile, that thou wilt not own Him! Hadst thou not before confess'd Him to be the Christ, the Son of the living God? And dost thou not know Him to be Man as well as God? Is not this the God-Man that called thee and thy Brother Andrew at the Sea of Galilee, saying, *Follow me, and I will make you Fishers of Men?* Is not this He whom thou sawest on Mount Tabor, shining more gloriously than the Sun? Is not this He whom thou sawest walking on the Water, and to whom thou saidst, LORD, *If it be Thou, bid me come unto Thee on the Water?* How is it then that thou sayst, *I know not the Man?* Surely here's a sad Example of Human Infirmary; and withal, a blessed Example of Repentance. No sooner the Cock crew, and Christ gave a Look on Peter, but he goes out, and weeps bitterly.

LET us learn hence to think modestly and soberly of ourselves: *Let him that standeth, take heed lest he fall.* If Peter could first dissemble, and then lie, and then forswear, and then blaspheme and curse, O let us not be high-minded, but fear.—And in Case we fall indeed, as Peter did, yet let us not despair, as Judas did; but still upon our Repentance let us trust in God.

6. FOR the Abuses the base Attendants offered to Christ; the Evangelist tells us, *Then did they spit in his Face, and buffeted Him, and others smote Him with the Palms of their Hands, saying, Prophecy unto us, thou Christ, who is he that smote thee?* And, as Luke adds, *Many other Things blasphemously spake they against Him.*

(1.) THEY spit in his Face. This was accounted among the *Jews* a Matter of great Infamy and Reproach.

(2.) THEY buffet Him. We heard before, that one of the Officers struck *Jesus* with the Palm of his Hand; but now they buffet Him.

(3.) THEY covered his Face, *Mark* xiv. 65. Several Reasons are rendered for it; that they might smite Him more boldly, and without Shame.

(4.) THEY smote Him with the Palms of their Hands, saying, *Prophecy unto us, thou Christ, who is he that smote Thee?* Some reckon these Taunts amongst the bitterest Passages of his Passion. Nothing is more miserable, even to the greatest Misery, than to see itself scorned of Enemies.

CONSIDER Christians, whether we had not a Hand in these Abuses. (1.) They spit in the Face of *Christ* who defile his Image in their Souls. (2.) They buffet Him who persecute *Christ* in his Members; Saul, Saul, *why persecutest thou Me?* (3.) They mock and scoff at *Christ* who scorn his Messengers. *He that despiseth you despiseth Me, saith Christ.* O that we would lay these Things to our Hearts, and observe wherein we stand guilty of these Sins, that we may repent. You that take your Name from *Christ*, how should you admire the Immensity of this Love of *Christ*? Was it a small Thing that the Wisdom of GOD should become the Foolishness of Men, and Scorn of Men, and Contempt of the World, for your Sin's Sake? O think of this!

AND now the dismal Night is done, what remains but that we follow *Christ*, and observe Him in

in his Sufferings the next Day. The Psalmist tells us, *Sorrow may endure for a Night, but Joy cometh in the Morning*: Only *Christ* can find none of this Joy neither Morning nor Evening; for after a dismal Night, He meets with as dark a Day.



CH A P. II.

SECT. I. Of CHRIST's Indictment, and Judas's fearful End.

ABOUT Six in the Morning, *Jesus* was brought unto *Pilate's House*. Then led they *Jesus* from *Caiaphas* unto the *Judgment-Hall*, and it was early.—When the Morning was come, all the *Chief Priests* and *Elders of the People* took Counsel against *Jesus* to put Him to Death: And when they had bound Him, and led Him away, and delivered Him to *Pontius Pilate* the Governor; then *Judas* which had betrayed Him, hanged himself. O the Readiness of our Nature to Evil! When the *Israelites* would sacrifice to the *Golden-Calf*, they rose up early in the Morning. If God leave us to ourselves, we are as ready to practise Mischief as the Fire is to burn. The Transactions of this Hour I shall consider in these two Passages, *Christ's Indictment*, and *Judas's fearful End*.

IN *Christ's Indictment*, we may observe, 1. His Accusation. 2. His Examination.

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IN his Accusation we may observe, 1. Who are his Accusers. 2. Where He was accused. 3. What was the Matter of which they accuse Him.

1. HIS Accusers were the *Chief Priests and Elders of the People*. The very same that before had judged Him guilty of Death, are now his Accusers before the temporal Judge; But why must our Saviour be twice judged? Was not the *Sanhedrim*, or Ecclesiastical Court, sufficient to condemn Him? I answer, He is twice judged, 1. That his Innocency might more appear. 2. Because, said the *Jews*, *It is not lawful for us to put any Man to Death*. The *Romans* had come and restrained the *Jews* from the Execution of their Laws.

2. THE Place of the Accusation was at the Door of the House. *They would not go into the Judgment-Hall lest they should be defiled, but that they might eat the Passover*. They are curious of a Ceremony, but make no Strain to shed innocent Blood: They are precise about such Matters of the Law; Mercy, Judgment, Fidelity, and the Love of God, they let them pass.

3. THE Matter of which they accuse Him. (1.) That He seduced the People. (2.) That He forbade to pay Tribute to *Cæsar*. (3.) That He said He was a King. How great, but withal, how false were these Accusations!

2. FOR his Examination. *Pilate* was nothing moved with any of the Accusations, saving the third; and therefore letting all the rest pass, he asked Him only, *Art Thou the King of the Jews?* To whom *Jesus* answered, *My Kingdom is not of this World*. By which *Pilate* knew well that *Christ* was

was no Enemy unto *Cæsar*. *Christ's* Kingdom is spiritual, his Government is in the Hearts of Men, and what is this to *Cæsar*?

How many Lessons may we learn from hence?

1. *Christ* was accused, who can be free? The chief Priests and Elders of the *Jews* accused *Christ*. No Wonder if those that are chief and great among us accuse poor Christians: There's a perpetual Enmity between the Seed of the Woman and the Seed of the Serpent; an everlasting, irreconcilable, implacable Enmity.

(2.) CHRIST is examined only of his Usurpation: *Art Thou the King of the Jews?* The Men of this World mind only worldly Things. *Pilate* regards not *Christ's* Doctrine; but he is afraid lest He should aspire the Kingdom; and concerning this our Saviour puts him out of Doubt, *My Kingdom is not of this World*. O Eternity! to be for ever in Heaven with God and *Christ*, how shall this swallow up all other Thoughts and Aims?

2. "THEN *Judas* which betrayed Him, when " he saw that He was condemned, repented himself." There is a Repentance that comes too late. In Hell Men shall repent to all Eternity, and such a Repentance was this of *Judas*. About Midnight he had received his Money in the House of *Annas*, and now betimes in the Morning he repents his Bargain, and throws his Money back again. The End of this Tragedy was, that *Judas* died a miserable Death; he perished by his own Hands. *He went and hanged himself*. And he fell headlong, and burst asunder in the Midst, and all his Bowels gushed out.

WHO

WHO would die such a Death for the Pleasure of a little Sin? The LORD keep our Souls from betraying *Christ*, and from despairing in God's Mercy through *Christ*. Amen, Amen.

SECT. II. Of CHRIST's Mission to Herod.

ABOUT Seven in the Morning, *Jesus* was sent to *Herod*, who himself was also at Jerusalem at that Time. The Reason of this was, because *Pilate* had heard that *Christ* was a Galilean; and *Herod* being Tetrarch of Galilee, he concludes that *Christ* must be under his Jurisdiction: *Herod* was glad; for he was desirous to see *Christ* of a long Season, because he had heard many Things of Him, and he hoped to have seen some Miracle done by Him. That which I shall observe in this Passage is,

I. HEROD's questioning of *Jesus Christ*. 2. *Christ*'s Silence to all his Questions. 3. *Herod*'s Derision; and *Christ*'s Dismissal back again to *Pilate*.

(1.) HEROD questioned with Him in many Words. *Herod* could not abide to hear his Word, but he was well content to see the Miracles of *Christ*.

(2.) WHATEVER his Questions were, He answered Him nothing. *Herod* had been sottishly careless of *Jesus Christ*; he lived in the Place where *Jesus* more especially had conversed, yet never had seen his Person, or heard his Sermons. It gives us to learn thus much, that if we refuse to hear the Voice of *Christ* in the Time of Mercy, *Christ* may refuse to speak to us in our Time of Need.

(3.) THIS

(3.) THIS Silence they interpret for Simplicity; and so, *Herod with his Men of War set Him at naught, and mocked Him, and arrayed Him in a gorgeous Robe, and sent Him again to Pilate.* They arrayed Him with a white, glittering, gorgeous Rayment: The Meaning of *Herod* was not so much to declare his Innocence as his Folly. In this Posture they sent Him away again to *Pilate*; to all their former Derisions they added this, that now He was exposed in Scorn to the Boys of the Streets.

WAS the uncreated Wisdom of the Father reputed a Fool? No Wonder if we suffer Thousands of Reproaches. *We are made a Spectacle unto the World, and to Angels, and to Men; we are Fools for Christ's Sake.—We are made as the Filth of the World, and are the Off-scouring of all Things unto this Day.* Christians must wear the Badge and Livery of *Jesus Christ*: We cannot expect to fare better than our Master. I never knew Christians in better Temper than when they were stiled by the Name of Puritans, Hypocrites, Formalists, or the like.

LET us not judge of Men by their outside Garments. Wisdom is often clad in the Coat of a Fool.

LET us admire at the Condescension of *Christ*, who came down from Heaven to teach us Wisdom. Wisdom itself was content to be counted a Fool, that those who are accounted *the foolish Things of the World*, might be wise to Salvation.

Do not we set *Christ* at naught? Do not we mock Him, and array Him in a gorgeous Robe? Whatsoever we do to one of the least of his Saints, He tells us that we do it to Himself; *Matt. xxv. 40, 45.* and have we not dealt thus with his Saints?
Have

Have we not dealt thus with his Ministers? When *Elisha* was going up to *Bethel*, “there came little Children out of the City, and mocked him, and said unto him, Go up thou bald Head, Go up thou bald Head.” A Reproach of bald Head, round Head, given to a faithful *Elisha*, or a Minister of *Christ*, proclaims you as bad as those little Children, yea, as bad as *Herod*, and his Men of War. Such *Herods* were a little before the Destruction of *Jerusalem*. Some there were then “that mocked the Messengers of God, and despised his Words, and misused his Prophets, untill the Wrath of the LORD arose against his People, ’till there was no Remedy.”

SECT. III. Of CHRIST and Barabbas compared; and of the Question debated betwixt Pilate and the Jews.

ABOUT Eight in the Morning *Christ* is returned to *Pilate*, who propounded to the *Jews*, whether they would have *Jesus* or *Barabbas* loosed unto them. “Ye have a custom (saith he) that I should release unto you one at the Passover, will ye therefore that I release unto you the King of the *Jews*? Then cried they all again, saying, Not this Man, but *Barrabbas*. Now *Barabbas* was a Robber.” It is supposed, that in this Passage *Pilate* endeavoured *Christ*’s Liberty; He knew that for Envy they had delivered Him, and he saw that *Herod* had sent Him back uncondemned; and therefore now he propounds this Medium to rescue Him. Whom will ye that I release unto you, *Barabbas*, or *Jesus*, which is called *Christ*? In Prosecution of this Passage, I shall observe, 1. Who this *Barabbas* was. 2. What is the Difference betwixt him and *Christ*. 3. How they vote. 4. *Pilate*’s Query upon the Vote. 5. Their Answer to his Query.

Query. 6. His Reply unto their Answer. 7. Their Reduplication upon his Reply.

FOR the first, What was this *Barabbas*? "One that had made Insurrection, and committed Murder in the Insurrection, *Mark* xv. 7." One that was the greatest Malefactor of his Time; And must he be taken, and *Jesus* cast?

FOR the second, What the Difference is betwixt him and *Christ*. Let us weigh them in the Balance, and we may find, 1. *Barabbas* was a Thief, and by Violence took away the Bread of the Needy, but *Christ* was a Feeder and Supplier of their Needs. 2. *Barabbas* was a Murderer, and had slain the Living; but *Christ* was the Saviour, restoring Life unto the Dead. 3. *Barabbas* was a Man of Blood, but *Christ* was a meek and quiet Spirit. Here's a Competition indeed, the Author of Sedition with the Prince of Peace; a murderous Mutineer with a merciful Mediator; a Son of *Belial* with the Son of God.

3. FOR their Votes, they give them in thus: *Not this Man, but Barabbas*. A strange Vote, to desire the Wolf before the Lamb, the Noxious and Violent before the Righteous and Innocent.

4. FOR *Pilate's* Query upon the Vote, *What shall I do then with Jesus, which is called Christ?* There is more Pity in *Pilate* than in all the *Jews*. In some Things *Pilate* did justly; as first, he would not condemn Him before his Accusations were brought in; nor then neither, before He was convicted of some capital Crime: And because he perceives that it was Envy that drove on their Design, He endeavours to save his Life by balancing Him with *Barabbas*; and now he sees that they prefer

Barabbas before *Jesus*, he puts forth the Question, *What shall I do then with Jesus, which is called Christ?* As if he had said, I know not what to do with Him, it is against my Light to condemn Him to Death, who is of innocent Life.

5. AND *they all said unto him, Let Him be crucified.* This was the first Time that they speak openly their Design. It had long lurked within them, that He must die a cursed Death, and now their Envy breaks out. The Cross was a gradual and slow Death, it spun out Pain into a long Thread, and therefore they make Choice of it, as they made Choice of *Jesus*; let Him die rather than *Barabbas*, and let Him die the Death of the Cross rather than any speedy Death.

6. FOR *Pilate's Reply unto this Answer, Why, what Evil hath He done?* Sometimes the *Jews* themselves could say, "He hath done all Things well, He maketh both the Deaf to hear, and the Dumb to speak." Surely He hath done all Things well; He stilled the Winds, and calmed the Seas; He raised the Dead; He gave Grace, and He forgave Sins; and by his Death He merited for his Saints everlasting Life: Why then should he die, that hath done all Things well? No Wonder if *Pilate* object against these malicious ones, *What Evil hath He done?*

7. BUT *they cried out the more, saying, Let Him be crucified.* Instead of proving some Evil against Him, *they cried out the more; they were instant with loud Voices:* They made such a Clamour, that the Earth rang with it. And now is *Pilate* threatened into another Opinion, they require his Judgment; and the Voices of them, and of the Chief Priest, prevailed: So it follows, "and when he saw he
" could

“ could prevail nothing, but that rather a Tumult
 “ was made, then *Barabbas* is released unto them,
 “ and *Jesus* is delivered to be scourged.”

GIVE me Leave to look amongst ourselves: Is there not some or other amongst us that prefer *Barabbas* before *Jesus*? O! yes: Those that listen to that old mutinous Murderer in his seditious Temptations; those that reject the blessed Motions of God's own Spirit in his Tenders and Offers of Grace; those that embrace the World, with its Pleasures and Profits, and make them their Portion; all these chuse *Barabbas*, and reject *Jesus Christ*.

2. GIVE me Leave to look on the Love and Mercy of GOD in *Christ*. Our *Jesus* was not only content to take our Nature upon Him, but to be compared with the greatest Malefactor of those Times; and by publick Sentence to be pronounced more worthy of Death than *Barabbas*. O the Love of *Christ*! He died, that we might live: It was the Voice of GOD, as well as Men, *Release Barabbas, every believing Barabbas, and crucify Jesus*.

SECT. IV. CHRIST Whipped, Cloathed in Purple, and Crowned with Thorns.

ABOUT Nine (which the *Jews* call the third Hour of the Day) was *Christ* whipped, cloathed with Purple, and crowned with Thorns.

1. WHEN *Pilate* saw how the *Jews* were set upon his Death, he consented. Then the Soldiers of the Governor took *Jesus* into the common Hall, and gathered unto Him the whole Band of Soldiers, and they stripped Him. They pulled off his Cloaths, and

made Him stand naked before them all. He that adorns the Heaven with Stars, and the Earth with Flowers, is now Himself stripped naked.

2. PILATE gave Him to be scourged. This some think He did upon no other Account, but that the *Jews* might rest satisfied, and so desist from taking away his Life. That *Pilate* might give Him to be scourged on that Account, is very probable; because, after the Scourging, he brings Him out to the *Jews*, proclaiming, *I find no Fault in Him*. And before his Scourging, he speaks it more expressly, *He hath done nothing worthy of Death, I will therefore chastise Him, and release Him*.

WE may read here a Lecture of the immense Love of GOD in *Christ* to us poor *Gentiles*. Was there ever Love like unto this Love? Had He not been GOD as well as Man, He could never have had in his Heart such a Love as this. It was a Divine Love; a Love far surpassing either the Love of Men, or Women, or Angels.

3. THEY put upon Him a *Purple Robe*, or a *Scarlet Robe*. *John* calls it *Purple*, and *Matthew* *Scarlet*. Howsoever some Difference may be, yet because of their Likeness, they are put sometimes one for another. It is in the Original, a *Scarlet Cloak*. It was a loose short Garment, at first used only by Kings or Emperors, and the Colour of it was suitable to *Christ's* Condition, for He was now *Purple* all over: His Body and his Garment were both of a deep-dyed sanguine Colour. What is his *Scarlet Garment*, but the Emblem of his wounded Body? that, as He spake of the Woman, *she anointed Him aforehand unto his Burial*; so *Pilate*, in the Mystery, clothes Him aforehand unto his bloody Death.

4. THEY

4. THEY plaited a *Crown of Thorns*, and put it upon his Head. A goodly Crown for the King of Kings! We read of many Sorts of Crowns, as of the Triumphal, Laurel, Naval, Mural, but never 'till this did we read of a Crown of Thorns. A Crown it was to delude Him, and a Crown of Thorns to torment Him. In this we may read both his Pain and Shame. After they had put it upon his Head, *they took a Reed and smote Him on the Head*: That is, they smote Him on the Head to fasten the Crown of Thorns upon Him surer, and to imprint it deeper.

How many Lessons might we draw from hence? They put upon his Head a Crown of Shame, of Death, of Torture; who came to give us a Crown of Victory, of Life, of Glory. O what a Shame is it for any of us to crown our Heads with Rosebuds, to spend our Time in Vanity, Folly, Sin, when *Christ* our LORD had such a *Grove of Thorns* growing on his sacred Head? The Disciple is not above his Master, nor the Servant above his Lord: *It is enough for the Disciple that he be as his Master, and the Servant as his Lord.* If our LORD and Master was crowned with Thorns, surely the Members of *Christ* should not be soft, delicate, effeminate, sensual, or given up to Pleasures.

SECT. V. Of CHRIST brought forth, and sentenced.

ABOUT Ten *Christ* was brought forth, and sentenced. 1. For his bringing forth, I shall therein observe these Particulars: As, 1. We find *Pilate* bringing forth *Jesus* out of the Common Hall, and shewing this sad Spectacle to the People. *Then came Jesus forth, wearing the Crown of Thorns and the Purple Robe, and Pilate saith unto them, Behold*

the Man! He thought the very Sight of *Christ* would have moved them with Compassion; they had lashed Him almost unto Death, they had cloathed Him with Purple, crowned Him with Thorns; and now they bring Him out, and expose Him to publick View; *Pilate* crying, *Behold the Man!* As if he had said, “Behold a poor, miserable, distressed Man. Behold how He stands disfigured with Wounds, behold Him weltering in his own Blood: And, let this sufficient, yea, more than sufficient Punishment, suffice to satisfy your Rage.”

2. We find the *Jews* more enraged against *Jesus*, *When the Chief Priests and Officers saw Him, they cried out, saying, Crucify Him! Crucify Him! O ye Jews, Children of Israel, Seed of Abraham, is not this He, concerning whom your Fathers cried, O that Thou wouldst rend the Heavens, that Thou wouldst come down, that the Mountains might flow down at thy Presence? How is it that you should despise Him present, whom they desired absent? How is it that your Cry and theirs should be so contrary?*

3. WE find *Pilate* and the *Jews* yet debating the Business; *Pilate* is loth to pronounce the Sentence, and the Chief of the *Jews* provoke him to it, with a three-fold Argument. As—

1. THEY had a Law, and by their Law He ought to die, because He made Himself the Son of God: The Text tells us, that *Pilate* hearing this Argument, was the more afraid. *Pilate* (saith *Cyril*) was an Heathen Idolater, and so worshipping many Gods, he could not tell but that *Christ* might be one of them. This was the Meaning of *Pilate's* Question, *Whence art Thou? Of what Progenitors*

tors art Thou sprung? *And from thenceforth Pilate sought to release Him.*

2. THE *Jews* came with another Argument, they threatened *Pilate*, *If thou let this Man go, thou art not Cæsar's Friend*: a forcible Reason, as the Case then stood. It was no small Matter to be accused of High Treason against *Cæsar*, and therefore under this Obligation, *Pilate* seems to bend: Whom the Fear of *Christ's* Divinity had restrained, him the Fear of *Cæsar's* Frown provoked to go on. And yet before he gives Sentence, *he takes Water, and washeth his Hands before the Multitude; saying, I am Innocent of the Blood of this just Person, see ye to it.*

3. IN Reference to this, they engaged themselves for Him, which was their last Argument, *His Blood be upon us, and our Children.* Thus far of the first General.

4. FOR the Sentence itself, *When Pilate heard that,—he sat down in the Judgment Seat, in a Place that is called the Pavement, because erected of Stones; but in the Hebrew, Gabbatha.*—This Word signifies an *high Place*, and *raised above*; it was so on purpose, that the Judges might be seen when they pronounced Sentence. And here *Pilate* sitting down, gave Sentence, *that it should be as they required*: And then, *he delivered Jesus to their Will.*

FROM this Sight of *Christ*, as He was presented by *Pilate* to the People, we may learn Remorse; not any of us who have crucified *Christ* by our Sins, but we are called on at this Time, to *behold the Man*. Suppose we saw Him with our bodily Eyes; suppose we had the same View of *Christ*, as the *Jews*

Jews had, where He was thus presented; suppose we saw Him in the Midst of us, wearing the Crown of Thorns, and the purple Robe, and the Reed held in his Right Hand; suppose we heard the Voice of *Pilate* speaking to us, as he did to the *Jews*, *Behold the Man*; suppose we saw the purple Robe lifted up, that we might see all under, how his Body was torn; and that same Voice from Heaven should come to us, saying, *This same is He whom ye have buffeted, scourged, crowned, crucified with your Sins*. Were not this enough to prick us in our Hearts, and to make us Cry, “Men and Brethren, what shall we do?” We look on *Pilate*, on the Soldiers, on the *Jews*; but we look not on our Sins, saying, could we but realize our Sins as the Principal of these Sufferings of *Christ*, methinks our Hearts should break. Consider, Yesterday so many Lies were told, and so many Oaths were sworn; little did we think, that all this while we had been stripping *Christ* naked, whipping *Christ* with Rods, cloathing *Christ* with a Purple-scarlet Robe, plaiting a Crown of Thorns, and putting it on his Head, sceptering Him with a Reed, and saluting Him with Scorn, *Hail King of the Jews*! Men, Brethren, and Fathers, be not deceived, *Christ* is mocked, scorned, and thus abused by you when you Sin; your Sins thus dealt with *Christ*, and in GOD’S Acceptation your Sins thus deal with *Christ* even unto this Day. Never say, it was long since *Christ* was crucified, and He is now in Heaven, for by your Sins you Crucify again the LORD of Glory, you put Him again to open Shame. O look on Him whom you have pierced! *Pilate* thought that if the *Jews* would but *Behold the Man*, their Hearts would have mollified; and shall not I think as well of you? It is a blessed Means to make Sin bitter, and to breed in our Hearts Re-
morse

morfe for Sin, if we will but hearken to this Voice of *Pilate, Behold the Man.*

SECT. VI. Of CHRIST Crucifying.

ABOUT Eleven, they prepare with all Speed for the Execution. In this Hour we may observe these feveral Passages. 1. Their taking off the Robe, and cloathing Him again with his own Raiment. 2. their leading Him away from *Gabbatha* to *Golgotha*; bearing the Cross, with *Simon's* Help. 3. His comforting the Women who followed weeping. 4. Their giving Him Vinegar to drink, mingled with Gall. 5. Their crucifying, or fastening Him on the Cross.

1. THE Evangelist tells us, *They took the Robe off from Him, and they put his own Raiment on Him.* *Origen* observes, "They took off his Robes, but "they took not off his Crown of Thorns." It is supposed this small Business could not be done without great Pain; after his sore Whipping, his Blood congealed, and by that Means stuck to his scarlet Mantle; so that in pulling off the Robe, and putting on his Raiment, there could not but be a renewing of his Wounds.

2. *They led Him away; bearing his Cross.* They had scarce left Him so much Blood or Strength, as to carry Himself, and must He now bear his heavy Cross! Yes, 'till He faint and sink, so long He must bear it, and longer too, did they not fear that He should die, with less Shame and Smart than they intended Him; which to prevent, *they constrained one Simon, a Cyrenean to bear his Cross after Him.* The Cross was a Roman Death, and so one of their Abominations; hence they themselves would not touch.

touch the Tree of Infamy, lest they should have been defiled; but to touch the LORD's Anointed, to crucify the LORD of Glory, they make no Scruple at all.

3. HE comforted the Women, who followed weeping. *And there followed Him a great Company of People, and of Women, which also bewailed and lamented Him; but Jesus turning to them, said, Daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your Children.* In the Midst of his Misery, He forgets not Mercy; in the Midst of all their Tortures and Scorn, He can hear his following Friends weeping behind Him, and neglect all his own Sufferings to comfort them. He hath more Compassion on the Women that follow Him weeping, than of his own mangled Self, fainting and bleeding unto Death: He feels more the Tears that drop from their Eyes, than all the Blood that flows from his own Veins. We heard before, that He would not vouchsafe a Word to Pilate that threatened Him, nor to Herod that entreated Him; and yet unasked, how graciously doth He turn about his bleeding Face to these weeping Women, affording them Looks and Words too, both of Compassion and of Consolation, *Daughters of Jerusalem, weep not for Me, but for yourselves.*—And yet observe, He did not turn his Face to them, untill He heard them Weep; nor may we think to see his Face in Glory, unless we first bathe our Eyes in Sorrow. It is a Wonder to me, that any in our Age should ever decry Tears, Remorse, Contrition, Compunction. How many Saints do we find both in the *Old and New Testament*, confuting by their Practices those gross Opinions? The Promise tells us, *They that Sow in Tears, shall Reap in Joy; he that follows Christ, or goeth forth weeping, bearing precious Seed, shall*
doubtless

doubtless come again with Rejoycing, bringing his Sheaves with him.

BUT what's the Meaning of This, *Weep not for Me?* May we weep not for the Death of *Christ*? Do we not find in Scripture that all the People wept at the Death of *Moses*? That all the Church wept at the Death of *Stephen*? That the Women lamented the Death of *Dorcas*? And, did not *Christ* Himself weep for *Lazarus*, and *Jerusalem*? Nay, is He not here weeping Showers of Blood, all along the Way? O, what's the Meaning of this, *Weep not for Me, but weep for yourselves?*

I ANSWER, the Words are not absolute, but comparative. *Christ* doth not simply forbid us to weep for our Friends, but rather to turn our worldly Grief into godly Sorrow for Sin. *Christ* pointed the Women to the true Cause of all their Sorrow, which was their Sins; and thus we have cause to weep indeed. Our Sins were the Cause of the Sufferings of *Christ*; and in that Respect, O that our Heads were Fountains, and our Eyes Rivers of Tears! O that the LORD would strike these rocky Hearts of ours, with the Rod of true Remorse, that Water might gush out! O that we could thus mourn over *Jesus*, whom we have pierced, and *be in Bitterness for Him, as one that is in Bitterness for his First-born.*

4. No sooner was He come to the Place of Execution, *but they gave Him Vinegar to drink mingled with Gall*: This was a Custom amongst *Jews* and *Romans*, that to the condemned they ever gave Wine to drink. But in that they gave Him Vinegar mingled with Gall, it was an Argument of their Cruelty and Envy.

5. They

5. *THEY crucified Him, that is, they fastened Him to the Cross; and then lift Him up. That I mean to observe of this crucifying of Christ, I shall reduce to these two Heads, viz. the Shame and Pain.*

1. *FOR the Shame, it was a cursed Death, Cursed is every one that hangeth on a Tree. When it was in Use, it was chiefly inflicted upon Slaves, that either falsely accused, or treacherously conspired their Master's Death; but on whomsoever it was inflicted, this Death, in all Ages among the Jews, hath been branded with a special Kind of Ignominy; and so the Apostle signifies when he saith, He abased Himself to the Death, even to the Death of the Cross.*

2. *FOR the Pain, it was a painful Death; as appears several Ways. 1. His Legs and Hands were violently racked, and pulled out to the Places fitted for his fastening, and then pierced through with Nails. 2. By this Means He wanted the Use both of his Hands and Feet, and so was forced to hang immoveable upon the Cross, as being unable to turn any Way for his Ease. 3. The longer He lived, the more He endured; for by the Weight of his Body, his Wounds were opened and enlarged, his Nerves and Veins were rent and torn asunder, and his Blood gushed out more and more. 4. He died by Inch-meal, as I may say, and not at once: The Cross kept Him a great While upon the Rack. It was full three Hours betwixt Christ's Affixion and Expiration; and it would have been longer if He had not freely and willingly given up the Ghost; it is reported that Andrew the Apostle was two whole Days upon the Cross before he died; and so long might Christ have been, if God had not heightened it to greater Degrees of Torment.*

I MAY add to this, as above all this, the Pains of his Soul while He hanged on the Cross; for there also *Christ* had his Agonies and Conflicts, these were those *ᾠδίνες θανάτου*, these Pains, or *Pains of Death*, from which *Peter* tells us *Christ* was loosed. The Word *ᾠδίνες*, properly signifies the Pain of a Woman in Travel; such were the Pains of *Jesus Christ* in Death: The Prophet calls it, *The Travail of his Soul*: And the Psalmist calls it the Pains of Hell, *The Sorrows of Death compassed me, and the Pains of Hell gat hold upon me*. The Sorrows, or Cords of Death compassed his Body, and the Pains of Hell gat hold upon his Soul: And these were they that extorted from Him that passionate Expostulation, *My GOD, My GOD, why hast Thou forsaken Me?* He complains of that which was more grievous to Him, than ten Thousand Deaths, *My GOD, My GOD, why hast Thou withdrawn thy wonted Presence, and left my Soul (as it were) in Hell!*

AND now we reflect on the Shame and Pain: O the Curse and Bitterness that our Sins have brought on *Jesus Christ*! When I but think on these bleeding Veins, scourged Sides, furrowed Back, harrowed Temples, digged Hands and Feet, and then consider that my Sins were the Cause of all; methinks I should need no more Arguments for self-abhorring. Christians, would not your Hearts rise against him that should kill your Father, Mother, Brother, Wife, Husband? O then, how should your Hearts and Souls rise against Sin? Surely your Sin it was that murdered *Christ*, that killed Him who is instead of all Relations, who is a thousand Times dearer to you than Father, Mother, Husband, Child. One Thought of this should, methinks, be enough to make you say, as *Job* did, *I abhor myself in Dust and Ashes*. O, what's that

Cross on the Back of *Christ*? My Sins. O, what's that Crown on the Head of *Christ*? My Sins. O what's that Nail in the Right-hand, and that other in the Left-hand of *Christ*? My Sins. O, what's that Spear in the Side of *Christ*? My Sins. O, what are those Nails and Wounds in the Feet of *Christ*? My Sins. With a spiritual Eye I see no other Engine tormenting *Christ*; no other *Pilate*, *Herod*, *Annas*, *Caiaphas*, condemning *Christ*; no other Soldiers, Officers, *Jews* or *Gentiles*, doing Execution on *Christ*, but only Sin. O my Sins, my Sins!

2. COMFORT we ourselves in the End of this Death of *Christ*; *As Moses lifted up the Serpent in the Wilderness, so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but have eternal Life.* Without this Consideration, the Contemplation of *Christ*'s Death would be altogether unprofitable. Now what was the End? Surely this, *Christ* lifted up, that He might draw all Men unto Him: *Christ* hanged on a Tree, that He might bear our Sins on the Tree. This was the Plot which GOD aimed at in the Crucifying of *Christ*; and thus our Faith must take it up. Indeed our Comfort hangs on this. The Design of *Christ* in his Sufferings is that welcome News, O remember this, *Christ* is crucified! And why so? That *whosoever believeth in Him should not perish, but have everlasting Life.*

SECT. VII. Of the Consequents after CHRIST'S Crucifying.

1. ABOUT Twelve, when the Sun is usually brightest, it began now to darken. This Darkness was so great, that it spread over all the Land of *Jewry*:

fewry: Some think, over all the World; so we translate it in *Luke*, *And there was Darknes over all the Earth*: And many *Gentiles*, besides *Jews*, observed the same as a great Miracle.

THE Cause of this Darknes is diversly rendered by severall Authors. Some think, that the Sun, by Divine Power, withdrew, and held back its Beams: Whatsoever was the Cause, it continued for the Space of three Hours as dark as the darkest Winter's Night.

2. ABOUT Three, which the *Jews* call the Ninth Hour, the Sun now beginning to receive his Light, *Jesus* cried with a loud Voice, *Eli, Eli, Lamasabachthani, my GOD, my GOD, why hast thou forsaken Me?*—And then, that the Scripture might be fulfilled, He said, *I thirst.*—And when He had received the Vinegar, He said, *It is finished.*—And, at last, crying with a loud Voice, He said, *Father, into thy Hands I commend my Spirit*: And having said thus, He gave up the Ghost. I cannot stay on these seven Words of *Christ*, which He uttered on the Cross: His Words were ever gracious, but never more gracious than at this Time. We cannot find, in all the Books of Men, in all the Records of Time, either such Sufferings or such Sayings, as were these last Sayings and Sufferings of *Jesus Christ*.

3. ABOUT Four in the Afternoon He was pierced with a Spear, and there issued out of his Side both Blood and Water. And one of the Soldiers with a Spear pierced his Side, and forthwith came thereout Blood and Water. This was a Fountain of both Sacraments, the Fountain of all our Happiness, The Fountain opened to the House of David, and to the Inhabitants of Jerusalem for Sin and for Uncleanness. There are Three that bear Witness on

Earth, saith *John*, the Spirit, the Water, and the Blood. Out of the Side of *Christ*, being now dead, here issues Water and Blood; signifying that He is both our Justification and Sanctification.

4. ABOUT Five (which the *Jews* call the Eleventh, and the last Hour of the Day) *Christ* was taken down, and buried by *Joseph* and *Nicodemus*.

THUS far we have propounded the blessed Object of *Christ*'s suffering and dying for us. Our next Work is to direct you how to look unto Him in this Respect.



CHAP. III.

SECT. I. Of Knowing JESUS as carrying on the great Work of our Salvation in his Death.

I. LET us Know *Jesus* carrying on the great Work of our Salvation, during his Sufferings and Death. This is the high Point which *Paul* was ever studying: Preaching, *I determined not to know any Thing among you, save Jesus Christ, and Him crucified.* *Christ* crucified, is the rarest Piece of Knowledge in the World. The Person of *Christ* is a Matter of high Speculation; but *Christ* farther considered, as clothed with his Garments of Blood, is that Knowledge which especially *Paul* pursues: He esteems not, determines not to make any Profession of any other Science or Doctrine. O my Soul, how many Days, and Months, and Years, hast thou spent to attain some little Measure of

of Knowledge in the Arts, and Tongues, and Sciences? And yet what a poor Skill hast thou attained in Respect of the many Thousands of them that knew nothing at all of *Jesus Christ*? And what if thou hadst reached a greater Proficiency? Couldst thou have dived into the Secrets of Nature? Couldst thou have excelled “the Wisdom of all the Children of the East Country, and all the Wisdom of *Egypt*, and the Wisdom of *Solomon*, who spake of Beasts, of Fowls, of Fishes, of all Trees, from the Cedar Tree that is in *Lebanon*, even to the Hyssop that springeth out of the Wall,” yet without the saving Knowledge of *Christ* crucified (*Christ* suffering, bleeding, and dying) all this had been nothing. See *Eccl* i. 18. and above all, that is the rarest which shews Him suffering for us, and so freeing us from Hell-Sufferings. Come then and spend thy Time for the future more fruitfully in reading, learning, knowing, this one *necessary Thing*. Study it therefore, but be sure thy Study and Knowledge be rather practical than speculative. Do not merely learn the History of *Christ*’s Death, but the Efficacy, Virtue, and Merit of it. Know what thou knowest in Reference to thyself, as if *Jesus* had been all the While carrying on the Business of thy Soul’s Salvation; as if thou hadst stood by, and *Christ* had spoke to thee, as to the Woman, *Weep not for Me, but for thyself; thy Sins caused my Sufferings, and my Sufferings were for the Abolition of thy Sins.*

SECT. II. Of Considering JESUS in that Respect.

LET us consider *Jesus*, carrying on this great Work of our Salvation during his Sufferings and Death. *They shall look upon Me whom they have pierced,* saith the Prophet; that is, they shall con-

sider Me: And accordingly the Apostle, was *looking unto Jesus*, or considering *Jesus*, the Author and Finisher of our Faith, who for the Joy set before Him, endured the Cross, and despised the Shame. It is good in all Respects, and under all Considerations, to look unto *Jesus* from first to last; but, above all, this Text relates to the Time of his Sufferings: And hence it is that *Luke* calls *Christ's* Passion *διωξίαν*, a Theory or Sight; And all the People that came together to that Sight, smote their Breasts and returned: Not but that every Passage of *Christ* is a Sight, worthy our looking on, or considering; *Christ* in his Father's Purpose, *Christ* in the Promise, *Christ* in Performance; *Christ* in his Birth, and *Christ* in his Life. O what blessed Objects are these to look upon? But, above all, consider Him, saith the Apostle, that endured such Contradiction of Sinners against Himself.—Consider Him, who, for the Joy that was set before Him, endured the Cross, and despised the Shame. Of all other Parts, Acts, or Passages of *Christ*, the Holy Ghost hath only honoured *Christ's* Passion (his Sufferings and Death) with this Name, *Theory*, and *Sight*. O then let us look on this, consider this.

I. CONSIDER Him passing over the Brook Cedron. It signifies the Wrath of God, and Rage of Men. Through many Tribulations must they go, that will follow after Him to the Kingdom of Glory. Consider Him entering into the Garden of Gethsemane: In a Garden Adam sinned, and in this Garden *Christ* must suffer. Into this Garden no sooner was He entered, but He began to be agonized: All his Powers within Him were in Conflict. Consider, O my Soul, how suddenly He is struck into a strange Fear. Never was Man so afraid of the Torments of Hell, as *Christ*, standing in our Room, is of his Father's Wrath; nor was He

He only afraid, but very heavy. *My Soul is exceeding sorrowful, even unto Death.* His Sorrow was deadly, it melted his Soul as Wax is melted with Heat: It continued with Him 'till his last Gasp; his Heart was like Wax burning all the Time of his Passion. Nor was He only afraid and heavy, but He began to be sore amazed. This signifies an universal Cessation of all the Faculties of the Soul from their several Functions. We usually call it a Consternation. It is like a Clock stopped for the While from going, by some Hand or other laid upon it; such a Motion of the Mind as whereby for the present He was disabled to mind any Thing else, but the dreadful Sense of the Wrath of GOD. O what an Agony was this! what a struggling Passion of mixed Grief! "O, my Father! Sinner, Thou hast bent thy Bow, lo! here an open Breast, fix herein all thy Shafts; better I suffer for a While, than that all Men should be damn'd forever: Thy Will is mine: Lo! I will bear the Burden of Sin: Shoot here thy Arrows of Revenge." And thus, as He prayed, He sweat, *And his Sweat was, as it were great Drops of Blood falling down to the Ground.* O what Man or Angel can conceive the Agony, the Fear, the Sorrow, the Amazement of Heart, that, without all outward Violence, bled through the Flesh and Skin; not some faint Dew, but solid Drops of Blood? O, my Soul, consider this, and if thou wilt bring this Consideration home, say, thy Sins were the Cause of this bloody Sweat.

2. CONSIDER his Apprehension. *Judas is now at Hand, with a Troop following Him.* See how, without all Shame he set himself in the Van, and, coming to his LORD and Master, gives Him a most traiterous Kiss: *What, Judas, betrayest thou the Son of Man with a Kiss?* Hast thou sold the LORD of Life

Life to such cruel Merchants as covet greedily his Blood? At what Price hast thou set the LORD of all the Creatures? At thirty Pence? What a slender Price for the LORD of Glory. At that Time, said *Christ*, "Ye be come as against a Thief with Swords and Staves; I sat daily among you teaching in the Temple, and ye never laid Hands on Me; but this is your Hour, and the Power of Darknests."

Now the Prince of Darknests exercised his Power; now the ravenous Wolves assaulted the most innocent Lamb in the World: Now they furiously haled Him this Way and that Way. What Cries, and Shouts, and Clamours made they over Him? Now they lay hold on his holy Hands, and bind them hard with rough and knotty Cords. Now they bring Him back again over *Cedron*. Now they led Him openly through the Streets of *Jerusalem*, and carry Him to the House of *Annas* in Triumph. O, my Soul, consider these several Passages leisurely, and with good Attention, 'till thou feelest some Motions in thy Affection. He that is fairer than all the Children of Men, is besmeared with Weeping, and troubled with Sorrow of Heart. Surely there is something, O my Soul, in thee, that caused all this: Hadst not thou sinned, the Sun of Righteousness had never been eclipsed.

3. CONSIDER the Hurrying of *Jesus* from *Annas* to *Caiaphas*. There a Council is called, and *Caiaphas* the High Priest adjures our LORD to tell him, If He was *Christ* the Son of GOD? No sooner He affirms it, but He is doomed guilty of Blasphemy. Now again they disgorge all their Malice and Revenge; each one gives Him Buffets and Strokes: They spit upon that Divine Face, they hoodwink his

his Eyes, and strike Him on the Cheek, scoffing, and jesting, and saying, *Who is it that smote Thee?* O my Soul, why dost thou not humble thyself at this so wonderful Example? How is it that there should remain in the World any Token of Pride after this so marvellous Example of Humility? I am astonished this so great Patience overcomes not my Anger, this so great Abasing asswageth not my Pride, these so violent Buffets beat not down my Presumption: *Jesus Christ* by these Means should overthrow the Kingdom of Pride, and yet that there should remain in me the Relicks of Pride! Consider all those Night-sufferings of *Christ*; now was the Season that all Creatures should take their Rest. All the Night long *Christ* is tormented by thy Sins. Not one Jot of Rest hath *Christ*, whom thou by the Alarm of thy Sins disquieted, both at Evening, at Midnight, and at the Cock-Crow, and at the Dawning.

4. CONSIDER the Hurryings of *Christ* from *Caia-phas* to *Pilate*. Now He stands before *Pilate*, where He was accused of Sedition and Usurpation. Not only *Jews*, but *Gentiles*, have their Hands imbrued in the Blood of *Christ*: *Pilate* was delegated from *Cæsar*, yet not without a Prophecy; "Behold we go up to *Jerusalem*, and all Things that are written by the Prophets concerning the Son of Man shall be accomplished; for He shall be delivered unto the *Gentiles*." At the *Gentile* Tribunal being questioned of his Kingdom, He answers both the *Jews* and *Gentiles*, that they need not fear his Usurpation: *My Kingdom is not of this World*. He gives Kingdoms that are eternal; but He will take away none that are temporal. *Christ* came not into the World to be *Cæsar's*, or *Pilate's*, or *Herod's* Successor; but, if they had believed, to have been their Saviour. O that I could but con-

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temn the World as *Christ* did! O that I could seek the Kingdom of GOD, and his Righteousness. O my Soul, I feel it, unless I can be free from the Affection of all Creatures, I cannot with Freedom of Mind aspire unto Divine Things; unless I be willing with *Christ* to be despised and forsaken of all, I can have no inward Peace, nor be spiritually enlightened, nor be wholly united unto the LORD *Jesus Christ*.

5. CONSIDER the Hurryings of *Jesus* from *Pilate* to *Herod*. There is He questioned of many Things, but justly is the Lamb of GOD dumb, and opened not his Mouth; upon this He is mocked, and arrayed in a gorgeous Robe. Wisdom is taken for Folly, and the Justifier of Sinners for a Sinner. See how He emptied Himself, and made Himself of no Reputation, that He might fill thee with Goodness, and make thee wise unto Salvation.

6. CONSIDER the Hurryings of *Jesus* from *Herod* back again to *Pilate*. O my Saviour, how art Thou now abused! New Accusations are forged; and when *Pilate* sees that nothing will do, but *Christ* must die, he delivers Him to be stripped, whipped, cloathed in Purple, crown'd with Thorns, and scepter'd with a Reed. Who can number the Stripes wherewith they tore his Body, one Wound eating into another? O my Heart, how can I think of this without Tears of Blood? O Joy of Angels, and Glory of Saints, who hath thus defiled Thee with so many bloody Blows? Certainly they were not thy Sins, but mine. Love was the Cause why thou didst bestow upon me all thy Benefits, and Mercy mov'd Thee to take upon Thee all my Miseries.

7. CONSIDER that sad Spectacle of *Jesus*, when
 “ He came forth wearing the Crown of Thorns,
 “ and

“ and the Purple Robe, and *Pilate* saying unto them, Behold the Man.” O my Soul, fix thy Eyes on the sad Object! Suppose thyself in the Case of *Jesus*; What if in so sensible and tender a Part as thy Head is, Men should fasten a Number of Thorns? Alas! Thou canst hardly abide the Prick of a Pin, much less the Piercing of so many Thorns; O but thy *Jesus* was crowned with Thorns, and sceptred with a Reed, and that Reed was taken out of his Hands, to beat the Crown of Thorns into his Head; thy *Jesus* was whipped with Cords and Rods; and being in this Plight thou art called to behold the Man. Canst thou consider Him at present, as if thou hadst a View of this very Man? Methinks it should make thee break out, and say, “ O the Brightness of thy Father’s Glory, who hath thus cruelly dealt with Thee? O unspotted Glass of the Majesty of GOD, who hath thus wholly disfigured Thee? O River that flows out of the Paradise of Delights, who hath thus troubled Thee? It is my Sins, O LORD, that have so troubled Thee: My Sins were the Thorns that pricked Thee, the Lashes that whipped Thee, the Purple that cloathed Thee: It is I, LORD, that am thy Tormentor, and the very Cause of these thy Pains.”

8. CONSIDER *Pilate’s* Sentence, that *Jesus* should be crucified as the *Jews* required. Now they had Him in their Will, and they did to Him what seemed them good. Follow Him from *Gabatha* to *Golgotha*. See how they lay the heavy Cross upon his tender Shoulders, that were so rent and torn with Whips. Accompany Him all the Way to the Execution, and help to carry his Cross to Mount *Calvary*; and there see Him lifted up on that Engine of Torture, the bloody Cross: He hangs on Nails, and as He hangs, his own Weight becomes his Affliction. O see how his Arms and
Legs

Legs were racked with violent Pulls, his Hands and Feet bored with Nails, his whole Body torn with Stripes, and gored with Blood. And now, O my Soul, run with all thy Might into his Arms, held out at their full Length to receive thee. O weigh the Matter! Because Sin entered by the Senses, therefore the Head, in which the Senses flourish, is crowned with searching Thorns: Because the Hands and Feet are more especially the Instruments of Sin, therefore his Hands and Feet are nailed to the Cross for Satisfaction. Be enlarged, O my Thoughts, and consider it, and consider it again.

9. CONSIDER the Darknes that spread over all the Earth. Now was the Sun ashamed to shew his Brightness, considering that the Father of Lights was darkened with such Disgrace: The Heavens discoloured their Beauty, and are in Mourning-Robes: The Lamp of Heaven is immantled with a miraculous Eclipse. The Sun in the Firmament will sympathize with the Sun of Righteousness. It will not appear in Glory, though it be Mid-day, because the LORD of Glory is thus disgraced. And now hear the Voice that comes from the Son of GOD, *My GOD, my GOD, why hast thou forsaken Me?* *Christ*, in the Garden, tasted the bitter Cup of GOD's fierce Wrath, but now He drunk the Dregs of it. O but what's the Meaning of this; *My GOD, my GOD, why hast Thou forsaken Me?* Surely, 1. This was not a perpetual, but a temporary Forsaking. The Godhead was not took away from the Manhood, but the Union remained still, even now when the Manhood was forsaken. 2. This was not a forsaking on *Christ's* Part, but only on the Father's Part; the Father forsook *Christ*, but *Christ* went after Him. GOD took away the Sense of his Love, but the Son of GOD laid hold upon Him, crying, *My GOD, my GOD, why hast Thou*

Thou forsaken Me? 3. This Forsaking was not in Respect of his Being, but in Respect of the Feeling of GOD's Favour, Love, and Mercy. Certainly GOD loved Him still; but his Sense of Comfort was now quite gone, so as it never was before. In his Agony there was now and then some little Flash of Lightening to cheer Him; but now all the Sense and Feeling of GOD's Love was gone. *Christ* now took the Place of Sinners, and GOD the Father shut Him out, as it were, amongst the Sinners: He drew his Mercy out of Sight, and therefore He cried out in a Kind of Wonder, *My GOD, my GOD, why hast Thou forsaken Me?* After this He speaks but a few Words more, and gives up the Ghost. He dies, that we might live; He is dissolved Himself, that we might be united to his Father. O my Soul, see Him now if thou canst for Weeping; his Eyes are dim, his Cheeks are wan, his Face is pale, his Head is bowing, his Heart is panting, Himself is dying. Come, and die with Him by Mortification. Look pale, like Him, with Grief and Sorrow, and Trouble for thy Sins.

10. CONSIDER the Piercing of his Side with a Spear, whence came out a Stream of Blood and Water. O Fountain of everlasting Waters! Methinks I see the Blood running out of his Side more freshly than those Streams which ran out of the Garden of *Eden*, and watered the whole World. Consider the Taking of his Body down by *Joseph*, the Burying of it by *Joseph* and *Nicodemus*. O my Spirit, go with me a little! *Christ* being dead, it is Pity but He should have a Funeral. According to the Letter, let *Joseph* and *Nicodemus* bear his Corps; let the blessed Virgin go after it sighing and weeping, and at every other Place looking up to Heaven; let *Mary Magdalen* follow after with precious Ointment, and with her Hair hanging, ready, if

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Need were, to wipe his Feet again. Now, let every Sinner, according to the Nature of his Sin, draw something from the Passion of *Christ* to the mortifying of his Sin; yea, let all turn Mourners; let all bow their Heads, and be ready to give up the Ghost for the Name of *Christ*. O my Soul, that thou wouldst thus meditate, and thus imitate, that so thy Meditation might be fruitful, and thy Imitation real; I mean, that thy Life and Death might be conformable to the Life and Death of *Jesus Christ*.

SECT. III. *Of Desiring JESUS in that Respect.*

LET us *desire Jesus*, carrying on the Work of our Salvation in his Death. Indeed nothing doth so cool and refresh a parched and thirsty Soul, as the Blood of *Jesus*; which made the poor Woman cry out so earnestly, "I have an Husband, and
" Children, and many other Comforts, but I would
" give them all, and all the Good that ever I shall
" see in this World, or in the World to come, to
" have my poor thirsty Soul refreshed with that
" precious Blood of the LORD *Jesus Christ*."

BUT what is there in *Christ's* Blood or Death that is so desirable? I answer,

I. THERE is in it the Person of *Christ*, He that is God-Man, *The Brightness of his Father's Glory, and the express Image of his Person*. It is He that died; every Drop of his Blood was not only the Blood of an innocent Man, but of one that was God as well as Man. God with his own Blood purchased the Church. Now surely every Thing of God is desirable.

2. THERE

2. THERE is in it a Worth. *Christ* considered under the Notion of a Sacrifice, is of infinite Worth. No Wealth in Heaven or Earth besides this, could redeem one Soul; and therefore the Apostle sets this against all corruptible Things, as Silver and Gold, the Things so much set by amongst the Men of this World; *Ye were not redeemed with corruptible Things, as Silver and Gold,—but with the precious Blood of Christ, as of a Lamb without Blemish, and without Spot.*

3. THERE is in it a Merit and Satisfaction. The Scripture doth not expressly use these Words, but it hath the Sense and Meaning of them; as in that Text, *He hath made us accepted in the Beloved, in whom we have Redemption through his Blood.* The very Words, *Redeeming* and *Buying*, plainly demonstrate, that a Satisfaction was given to GOD by the Death of *Jesus*; *He gave Himself for us, that He might redeem us. Ye are bought with a Price.* And what Price was that? Why, his own Blood; *Thou wast slain, and hast redeemed us to GOD by thy Blood; that is, by thy Death and Passion.* This was the λύτρον, that Ransom which *Christ* gave; *The Son of Man came to give his Life a Ransom for many*; or, as the Apostle, *He gave Himself a Ransom for all*: The Word is here, ἀντὶ λύτρον, which Signifies an adequate Price, or a Counter-price; as when one doth, or undergoeth some Thing in the Room of another; as when one yields himself a Captive for the Redeeming of another out of Captivity, or gives up his own Life, for the Saving of another Man's Life; so *Christ* gave Himself ἀντὶ λύτρον, a Ransom, or Counter-price, submitting Himself to the like Punishment, that his redeemed Ones should have undergone.

4. THERE is in it not only a true, but a copious, and full Satisfaction. *Christ's* Death and Blood is Superabundant to our Sins ; *The Grace of our LORD was exceeding abundant*, 1 Tim. i. 14. *ὑπερπλέονας*, it was over full, redundant, more than enough. Many an humble Soul is apt to complain, " O if I had not been so great a Sinner, there might have been Hope." This is to undervalue *Christ's* Redemption, this is to think there is more in Sin to damn, than in *Christ's* Sufferings to save; whereas all thy Sins to *Christ*, are but as a little Cloud to the glorious Sun ; yea, all the Sins of all the Men in the World, are but to *Christ's* Merits as a Drop to the Ocean.

5. THERE is in it Remission of Sins. So saith *Christ*, *This is my Blood of the New Testament, which is shed for many for the Remission of Sins*. Remission of Sins is attributed to *Christ's* Death as a Cause ; it is not thy Tears or Prayers, or rending of Heart, that could pay the least Farthing, *Without shedding of Blood* (saith the Apostle) *there is no Remission*. GOD will have Tears and Blood also, though not for the same Purpose ; for all thy Tears thou must fly to *Christ* only as the Cause ; it is true thou must Mourn, and Pray, and Humble thyself, but it's *Christ's* Blood only that can Wash us clean. O remember this ! GOD will not Pardon without Satisfaction by the Blood of *Christ*. And, surely this makes *Christ's* Death so desirable : " O my Sins afflict me, (*cries many a one*) ; O I am loathsome in my own Eyes, much more in GOD's ; surely GOD is offended with my Dulness, Slothfulness, and my thousand Imperfections ; I am all the Day long entangled with Sin." But let this contrite Spirit look on *Christ's* Death, and therein he may find all Sin is pardoned. See here what an Argument is put into thy Mouth, from these

these Sufferings of *Christ*, well mayest thou say, O LORD, *I am unworthy, but it is just and right that Christ obtain what He died for; O Pardon my Sins for his Death's Sake, and for his precious Blood's Sake.*

6. THERE is in it Reconciliaton and Peace with GOD. In *Christ Jesus*, ye who sometimes were afar off, are made nigh by the Blood of *Christ*, for He is our Peace, who hath made both one, and hath broken down the middle Wall of Partition between us.—When we were Enemies, we were reconciled unto GOD by the Death of his Son—This certainly should support the drooping Soul; it may be thou criest, “My Sins have made a Breach betwixt GOD and my Soul; I have warred against Heaven, and now GOD wars against me; and O what Odds? if the LORD be angry, yea, but a little, what will become of my poor Soul? Is Stubble able to contend with the consuming Fire? How then shall I contend with GOD? But come and look on *Christ's* Death, as the Means and meritorious Cause of Reconciliation; and thou canst not but say, “O this Death is desirable!” When GOD the Father, looks at a Sinner in the bloody Glass of *Christ*, then saith GOD, “Fury is not in Me, I have no more Controversy with this Soul: Seeing *Christ* hath suffered, it is enough, I have as much as my Justice can demand, my Frowns are now turned into Smiles.” Why this is it that makes *Christ's* Death and Blood so desirable to the Soul; what shall *Jacob* so rejoyce in seeing *Esau's* Face altered to him? shall he say to *Esau*, *I have seen thy Face, as the Face of GOD?* How much rather may the humble and believing Sinner be filled with Gladness, when GOD, through *Christ's* Blood, shall be thus appeased and reconciled with Him?

7. THERE is in it a blessed Virtue to open Heaven, and to make Passage thither for our Souls, Liberty *to enter into the Holiest by the Blood of Jesus*. It is the Blood of *Christ* that rends the Vail, and makes a Way into the Holy of Holies, that is, into the Kingdom of Heaven. Without this Blood, there is no Access to GOD. It is only by the Blood of *Christ*, that Heaven is open to our Prayers, and that Heaven is open to our Persons: This Blood, is that Key, that unlocks Heaven, and lets in the Souls of his Redeemed ones. *And I looked (saith John) and behold a Door was open in Heaven, and the first Voice I heard, was as it were of a Trumpet talking with me, which said, Come up hither; and no sooner was he in the Spirit, and entered in, but he heard the new Song; Thou art worthy to take the Book, and to open the Seals thereof, for Thou wast slain, and hast redeemed us to GOD by thy Blood.*

COME now, and gather in all these Particulars; there is in *Christ's* Blood, the Person of *Christ*, the Price of Souls, a Merit and Satisfaction, a copious and full Satisfaction, Remission of Sins, Reconciliation with GOD, a Passage into Glory; I might add all other Privileges, Benefits, Dignities of the Soul, for they all flow from the Blood of *Jesus*, and they are all contained either expressly, or virtually in the Blood of *Jesus*; and is not all this worth the Looking after? O my Soul, where is thy Languor, and Fainting towards this blessed Object? When *David* desired strongly GOD's Law, he expressed his Longings, by the Breaking and Fainting of his Soul; *My Soul breaketh for the Longing that it hath to thy Judgment at all Times; —and my Soul fainteth for thy Salvation*. O where be these Breakings and Faintings? Strength of Desire, is expressed by the Apostle, by *Groaning*, which is the Language of Sickneſs. O where be these

these Groanings after *Christ's* Death? When I call to Mind that *Christ's* Death is my Ransom, that *Christ's* Stripes are my Cures, that *Christ's* Blood is my Fountain to Wash in, and to be clean; how should I but pray in this Sense, *His Blood be upon us, and on our Children?* O I am undone, except I have a Share in this Blood! It is only this *Fountain*, that can quench my Thirst; and now I have seen the Fountain opened, how should I but Thirst, and cry out with the Woman of *Samaria*, *O give me this Water, that I Thirst no more?* But alas, I say it, I only say it. O that I could feel it! O my *Jesus*, that thou wouldst breed in me ardent Desires, vehement Longings, unutterable Groans, mighty Gasps. When my Spirit is in right Frame, I feel some Desires after *Christ's* Blood; but how short are these Desires, how unworthy of the Things desired? Come LORD, kindle in me hot, burning Desires, and then give me the desirable Object.

SECT. IV. *Of Hoping in JESUS in that Respect.*

LET US *Hope in Jesus*, carrying on the great Work of our Salvation, in his Sufferings and Death. By this *Hope*, I intend only that, which the Apostle calls *full Assurance of Hope*. It is not every Hope that is a well grounded Hope; that we may discern, that the Grounds of our Hope in *Christ's* Death are not false, I shall lay down these Signs:—

I. IF *Christ's* Death be mine, then is that great End of his Death accomplished in me; viz. *By the Sacrifice of Himself, He hath put away Sin, even my Sin,—and, in Him I have Redemption through His Blood, even the Forgiveness of Sins.* As on this Account He suffered, *to finish the Transgression, to make*

make an End of Sins, and to make Reconciliation for Iniquity; so if his Death be mine, I may assuredly say, my Sins are pardoned, and mine Iniquities are done away. Come then, and try by this Sign, canst thou assure thyself that thy Sins are forgiven thee? hast thou heard the Whisper of GOD's Spirit, Son, or Daughter, be of good Comfort, thy Sins are remitted? there is no Question then, but thou art redeemed by his blood, thou hast Part in his Sufferings.

2. IF *Christ's* Death be mine, then am I made conformable to *Christ* in his Death. The same that was done to *Christ* in a natural Way, is done in the Believer, in a spiritual Way; that is, as *Christ* died, so the Believer dies; as *Christ* died for Sin, so the Believer dies to Sin: In that He died, He died unto Sin,—Likewise reckon ye yourselves to be dead unto Sin. Observe here the Analogy, and Resemblance betwixt *Christ* and us, both die unto Sin, *Christ* by Way of Expiation, for the Sins of others; we by the Way of Mortification, and crucifying our own Sins, I look upon this Sign, as the very Touch-stone of a *Christian*.

Two Questions I suppose needful, to resolve the Grounds of our Hope, concerning our Interest in the Death of *Christ*.

1. WHETHER in Truth our Sins are mortified?

2. WHETHER we grow in Mortification?

FOR the First; whether in Truth our Sins are mortified, it is a Skill worth our Learning, because of the many Deceits that are within us; Sin may seem to be mortified when the Occasion is removed;

or,

or, when it is not violent, but quiet; when it is but removed from one Sin unto another; or, when the Sap and Strength of Sin is dead: As the Lamp goes out, when either the Oil is not supplied, or taken away. Now that in this Scrutiny we may search to the Bottom, and know the Truth of our Mortification, it will appear by these Rules:

(1.) TRUE Mortification springs from a Root of Faith. If we can make out, that we believe in *Christ*, for Life and Salvation, and that now we feel in us the Decay of Sin, we may conclude from the Cause, that this Decay of Sin is true Mortification: It is a blessed Effect arising from a right Cause.

(2.) TRUE Mortification is general; not only one Sin, but all Sins are mortified in a true Believer. As Death is unto the Members of the Body, so is Mortification unto the Members of Sin; now Death seizeth upon every Member, it leaves not Life in any one Member of the Body; so neither doth Mortification leave Life in any one Member of Sin. It is good to observe the Degrees of Mortification; the First is, to forbear the Practice of gross Sins, in Word and Deed. The Second is, to deny Consent and Will, to all Frailties and Infirmities. The Third is, to be free from any Likening of any evil Motion; not only to deny Consent, but also to deny the very Thought or Imagination. If when these Motions first arise, we presently quench, reject, detest, and cast them away from us; therein is true Mortification.

2. WHETHER we grow in our Mortification? True Mortification is that which grows. Now the Growth of our Mortification will appear by these following Signs:—

1. GROWING

1. GROWING Mortification hath its chief Conflicts in spiritual Lusts. At first we mortify grosser Evils; but when we grow in this blessed Duty, we then set ourselves against spiritual Wickedness; as Pride, Presumption, Self-confidence. This Method the Apostle sets down; *let us cleanse ourselves from all Filthiness of Flesh and Spirit.* First, from all Filthiness of the Flesh or Body, and then from all Filthiness of the Spirit.

2. GROWING Mortification is constant, lasting, durable. When there is in the Heart a sudden Flowing and Re-flowing, it comes from those vast Seas of Corruption that are within us: In this Case, Mortification is very weak. But on the contrary, if we find our Standing more firm and sure, if for the Main we walk evenly, and keep closely to the LORD; it carries with it an Evidence that our Mortification grows.

3. GROWING Mortification feels Lust more weak, and the Spirit more strong in its ordinary Actings. Suppose it be a Lust or Fancy, it cannot boil up to gross Fancies as it was wont; or, suppose it be Pride, it boils not up to such a Spirit of Pride as formerly; instead of bringing forth Fruit, it now brings forth Blossoms: or, instead of bringing forth Blossoms, it now brings forth nothing but Leaves; this is a Sign that this Lust is withering more and more; and overflow when the Water abates, less Ground, we may conclude, that Mortification grows.

4. GROWING Mortification hath more Ability to abstain from the very Occasions and Beginnings of Lust. When a Man cannot endure to come where such a one is that he loves not, when he cannot endure the Sight of him, or any Thing that
puts

puts him in Mind of him, not so much as to parley, or speak with him; this is a Sign of strong Hatred; and so when a Man hates the very Garment spotted with the Flesh, here's a good Sign.

O MY Soul, try now the Growth of thy Mortification by these Signs; hast thou overcome grosser Sins, and is now thy chief Conflict with spiritual Wickednesses? Is thy Standing and Walking with GOD more close, and even, and constant than sometimes it hath been? Is thy Lust more weak, and thy Grace more strong in ordinary Actings? Hast thou now more Ability to quench the Flame of Sin in the very Spark, to abstain from Sin in its first Motion? Why, then is the Promise accomplished, *He will subdue our Iniquities*: Surely thou art a growing *Christian*; thou hast Fellowship with *Christ* in his Sufferings; thy Ground is solid, firm, and stable; thy Hope hath Foundation, and thou mayest Build upon it, that *Christ's* Death, and Sufferings are thine, *even thine*.

SECT. V. Of Believing in JESUS in that Respect.

LET us *Believe* in Jesus, carrying on the great Work of our Salvation, during his Sufferings and Death. Every one looks upon this as an easy Duty; only the humble Soul cries out, "O what an hard Thing is it, considering my Enmity against *Christ*, to believe that *Christ* died for me, that He gave Himself to the Death, even to the Death of the Cross for my Soul?"

TREMBLING Soul! throw not away thyself by Unbelief. It may be thou would'st not die for an Enemy, an irreconcilable Enemy; but are not the Mercies of GOD above all the Mercies of Men?

Look

Look on Jesus as lifted up, and then look at the End and Meaning; why was Jesus thus lifted up?

I. ONE Design of *Christ's* Death, was to redeem us from the Slavery of Death and Hell. We were *Carnal, sold under Sin*; whereupon the Law seized on us, locked us up, as it were, in a Dungeon; yea, the Sentence passed, and we but waited for Execution: Now to get us rid from this dismal, damnable Estate, *Christ* Himself is made under the Law, that He might redeem us: Not by Way of Intreaty; that would not serve the Turn. Sold we were, and bought we must be, it was a Matter of *Redemption*: But with what must we be redeemed? *Ye were not redeemed with corruptible Things, as Silver and Gold, but with the precious Blood of Christ.* His precious Blood was the Price we stood Him in; which He paid when *He gave his Life a Ransom for many.* The Case stood thus betwixt *Christ* and us in this Point of Redemption; we all like a Company of Malefactors, were ready to be executed. Now, what said *Christ* to this? *I will suffer that which they should suffer; I will take upon Me their Execution, upon Condition I may redeem them.* Now this He did at his Death, and this was the End why He died, that by his Death, we might be redeemed from Death and Hell.

2. ANOTHER Design of *Christ's* Death, was to mortify our Members which are upon the Earth. Not only would He remit Sin, but He would destroy it, kill it, crucify it; He would not have it *Reign in our mortal Bodies, that we should obey it in the Lusts thereof.* This Design the Apostle sets out in these Words, *He bare our Sins in his own Body, on the Tree, that we being dead unto Sin, should live unto Righteousness.* *Christ* by his Death, had not

not only a Design to deliver us from the Guilt of Sin, but also from the Power of Sin. GOD *forbid* that I should glory, save in the Cross of our LORD Jesus Christ, by whom the World is crucified unto me, and I unto the World. Paul was a mortified Man, dead to the World, and dead to Sin. But how came He so to be? Why this he attributes to the Cross, the Death of *Christ*. The Death of *Jesus* was the Cause of this Death in Paul: *How much more shall the Blood of Christ—purge our Consciences from dead Works to serve the living GOD?* There is in the Death of *Christ*, first, a Value, and, secondly, a Virtue; the former is available to our Justification, the latter to our Sanctification. Now Sanctification hath two Parts, Mortification and Vivification: *Christ's* Death, or passive Obedience, is more properly conducive to the one; his Life, or active Obedience to the other.

O MY Soul, look to this: Herein lies the Pith and Marrow of the Death of *Christ*; and now if thou wilt but exercise thy Faith in this Respect, how mightest thou draw the Virtue of his Death into thy Soul? But here is a Question, How should I manage my Faith, to draw down the Virtue of *Christ's* Death, and so to feel the Virtue of *Christ's* Death in my Soul, mortifying, crucifying and killing Sin?

I ANSWER, 1. In Prayer, Meditation, Self-examination, and receiving of the LORD's Supper. I must propound to myself the LORD *Jesus Christ*, as having undertaken and performed that painful Work of Suffering even unto Death, yea, that of the Cross. 2. I must look upon those grievous, painful, shameful Sufferings of *Christ* as very strange and wonderful; but especially the spiritual Part of his Sufferings, viz. the Sense and Apprehension of

GOD's forsaking and afflicting Him in the Day of his fierce Anger. How should I but stand aghast at these so wonderful Sufferings of *Jesus Christ*! 3. I must weigh and consider what it was that caused all this, *viz.* Sin, yea, my Sin, yea, this and that Sin particularly. This comes nearer home, and from this I must now gather these several Conclusions.

1. IT was the Design of *Christ*, by his Sufferings, to give Satisfaction to the infinite Justice of GOD for Sin. 2. It was intended to give the World a most eminent Demonstration of the Odiousness and Execrableness of Sin. 3. It holds forth, as Sin is horrid in itself, so it cannot but be exceeding grievous and offensive to *Christ*; it put Him to all this Pain. How then should it but offend Him above any Thing in the World? 4. If therefore there be in me any Spark of Love towards *Christ*, or any Likeness to *Christ*, or if I would have *Christ* bear any Love unto me, it will absolutely behove me by all Means to loath Sin, and cast it away from me; to root it up, to quit my Hands, and to rid my Heart of it. The Truth is, I cannot possibly give forth a more pregnant Proof of my sincere Love to *Christ*, than by offering all Violence, all holy Severity against Sin for his Sake.

NOW when the Heart is thus exercised, GOD, by his Spirit will not fail to meet us; our Desire and Endeavour to weaken and kill Sin in the Soul is not without its Reward; but especially when Sin hath in this Way, and by this Means, lost the Affection of the Soul, and is brought into Hatred and Disesteem, it decays and dies of itself: So Matters going thus and thus in the Heart, the Influence that should nourish Sin is cut off, and it withers by Degrees 'till it be finally destroyed.

SECT. VI. *Of Loving JESUS in that R. spect.*

LET us love *Jesus* as carrying on the great Work of our Salvation during his Sufferings and Death. What! Did He suffer and die? *Greater Love than this hath no Man, that a Man should give his Life for his Friends.*—But GOD commendeth his Love towards us, in that while we were yet Sinners *Christ* died for us. Here's an Argument of Love indeed; How should we but love Him who thus loved us? In Prosecution of this, I have no more to do, but first to shew *Christ's* Love to us, and to exercise our Love to Him again.

I. FOR his Love to us: It is worth our While to consider it in an holy Meditation.—Indeed with what less than Ravishment of Spirit can I behold the LORD *Jesus*, who from Everlasting was clothed with Glory and Majesty, now exposed to Hunger, Thirst, Weariness, Danger, Contempt, Poverty, Revilings, Scourgings, Persecution? But let them pass: Into what Extasies may I be cast, to see the Judge of all the World accused, judged, condemned? To see the LORD of Life dying upon the Tree of Shame and Curse? To see the eternal Son of GOD struggling with his Father's Wrath? To see Him who had said, *I and my Father are One*, sweating Drops of Blood in his Agony, and crying, *My GOD, my GOD, why hast Thou forsaken Me?* O whither hath his Love to Mankind carried Him? Had He only sent his Creatures to serve us, had He only sent his Prophets to advise us in the Way to Heaven; had He only sent his Angels from his Chamber of Presence to attend us, and to minister to us, it had been a great deal of Mercy; or if it must be so, had *Christ* come down from Heaven Himself, only to visit us, or had He come only and

wept over us, saying, "O that you had known, even in this your Day, the Things belonging to your Peace! O that you had more considered my Goodness! O that you had never sinned!" This would have been such a Mercy as that all the World would have wondered at it; But that *Christ* Himself should come, and lay down his Life for his People; and yet I am not at the lowest, that He should not only part with Life, but part with the Sense and Sweetness of God's Love, which is a thousand Times better than Life; that He should be content to be accursed, that we might be blessed; that He should be content to be forsaken, that we might not be forsaken; that He should be content to be condemned, that we might be acquitted; O what Raptures of Spirit can be sufficient for the Admiration of this infinite Mercy? Be thou swallowed up, O my Soul, in this Depth of Divine Love; and hate to spend thy Thoughts any more upon the base Objects of this World.

Look upon Him! He hangs on the Cross all naked, torn, and bloody; betwixt Heaven and Earth; He hath a Crown indeed, but such a one as few Men will touch, none will take from Him: His Hair is all clodded with Blood, his Face all clouded with Black and Blue; He is all over pitifully rent, Outwards, Inwards, Body and Soul. I will think the rest: Alas! had I the Tongues of Men and Angels, I could not express it. O Love more deep than Hell! O Love more high than Heaven! The brightest Seraphims that burn in Love, are but as Sparkles to that mighty Flame of Love in the Heart of *Jesus*.

2. If this be *Christ's* Love to us, what is that Love we owe to *Christ*? O now for an Heart that might be some ways answerable to these Mercies!

O

O for a Soul sick of Love, yea, sick unto Death! This only Sickness is our Health, this Death our Life; and not to be thus sick, is to be dead in Sins and Trespases: Why, surely I have heard enough, for which to love *Christ* for ever. The Depths of GOD's Grace are bottomless, they pass our Understanding, yet they recreate our Hearts; they give Matter of Admiration, yet they are not devoid of Consolation. O GOD, raise up our Souls to Thee; and if our Spirits be too weak to know Thee, make our Affections ardent and sincere to love Thee.

THE whole Gospel is no other Thing than a Motive to draw Man to GOD by the Force of GOD's Love to Man. In this Sense the holy Scriptures may be called *the Book of true Love*, seeing therein GOD both unfolds his Love to us, and also binds our Love to Him; but of all the Motives we may draw from *Christ*, and of all the Arguments we may find in the Gospel of *Christ*, there is none to this, the Death of *Christ*, the Blood of *Jesus*. Is not this such a Love-Letter as never was the like? Read the Words, *For his great Love wherewith He loved us*, Eph. ii. 4. O consider it, is not this a great Love? Are not all Mercies wrapt up in the Blood of *Christ*? It may be thou hast Riches, Honours, Friends, Means, O but thank the Blood of *Christ* for all thou hast. It may be thou hast Grace, and that is better than Corn, or Wine, or Oil? For this thank the Blood of *Jesus*, surely it was the Blood of *Christ* that did this for thee; thou wast a rebellious Soul, thou hast an hard and filthy Heart, but *Christ*'s Blood was the Fountain opened, and it took away all Sin and all Uncleaness. *Christ* is in all, and *Christ* above all, and wilt thou not love Him? O that all our Words were Words of Love; and all our Labour, Labour of Love; and all our Thoughts, Thoughts of Love; that we might

might speak of Love, and muse of Love, and love this *Christ*, who hath first loved us, with all our Heart, and Soul, and Might!

SECT. VII. *Of Joying in JESUS in that Respect.*

LET us joy in *Jesus*, as carrying on the great Work of Salvation, in his Sufferings and Death. What! hath *Christ* suffered for us? Hath He drunk off all the Cup of GOD's Wrath, and left none for us? How should we be but cheered? Precious Souls, why are you afraid? There is no Death, no Hell, no *Condemnation to them that are in Christ Jesus*. There is no Divine Justice for them to undergo, that have their Share in this Death of *Christ*. O the Grace and Mercy that is purchased by this Means of *Christ*! O the Waters of Comfort that flow from the Sufferings and Obedience of *Christ*! *Christ* was amazed, that we might be cheered; *Christ* was imprisoned, that we might be delivered; *Christ* was accused, that we might be acquitted; *Christ* was condemned, that we might be redeemed; *Christ* suffer'd his Father's Wrath, that the Victory might be ours, and that in the End we might see Him Face to Face in Glory. Is not here Matter of Joy? It may be, Sin, and Justice, and Conscience, and Death, and Hell, may appear as Enemies, but is there not enough in the Blood of *Christ* to chase them away? Give me Leave but to frame the Objections of some doubting Souls, and see whether *Christ's* Death will not sufficiently answer them all.

I. ONE cries thus, "O! I know not what will
 " become of me, my Sins are ever before me:
 " *Against Thee, Thee only have I sinned, and done*
 " *this Evil in thy Sight.* I have sinned against a
 " most dear, and gracious, and merciful GOD and
 " Father

“Father in our LORD Jesus. O the Aggravations
 “of my Sins! Are they not Sins above Measure
 “sinful?”

It may be so, but the Blood of *Christ* is a Fountain opened for Sins and for Uncleaness.—And now once in the End of the World hath He appeared, to put away Sin by the Sacrifice of Himself.—As the Scape-Goat under the Law had upon his Head all the Iniquities of the Children of *Israel*, and so was sent away by the Hand of a fit Man into the Wilderness; so the LORD Jesus (of whom that Goat was a Type) had all our Iniquities laid upon Him by God his Father, and bearing them, he took them away; Behold the Lamb of God, who taketh away the Sins of the World. He went away with them into the Wilderness, or into the Land of Forgetfulness. See what Comfort is here.

2. ANOTHER cries thus, “O! I know not what
 “will become of me, I have transgressed the Law,
 “and it speaks terribly; *Cursed is every one that*
 “*continueth not in all Things which are written in*
 “*the Book of the Law to do them.*”

SAY not so, for by the Death of *Christ*, though the Law be broken, yet the Curse is removed. The Apostle is clear, *Christ hath redeemed us from the Curse of the Law, being made a Curse for us*. He was made a Curse for us; that is, the Fruits and Effects of God's Curse, the Punishment due to Sinners, the penal Curse which Justice required, was laid upon *Christ*, and by this Means we are freed from the Curse of the Law. *There is no Condemnation to them that are in Christ Jesus*: The Law is satisfied, and the Bond is cancelled. O what Comfort is this!

3. ANOTHER

3. ANOTHER cries thus, "O! I know not what will become of me, I have offended Justice; and what, shall I appeal from the Seat of Justice to the Throne of Grace? My Sins are gone before, and they are knocking at Heaven-Gates, and crying, Justice, LORD, on this Sinner."

By this Death of *Christ*, free Grace and Justice are both thy Friends. Thou needst not appeal from the Court of Justice to the Mercy-seat. In this Mystery of Godliness there may be as much Comfort in standing before the Bar of Justice, as at the Mercy-Seat. And yet I speak not against relying on God's Mercy for Pardon: But what need we appeal from Justice to Mercy, when by Faith we may tender the Death of *Christ*, and so find Acceptance with the Justice of God itself? Come, and let me tell thee, if thou hast any Share in the Death of *Christ*, thou hast two Tenures to hold thy Pardon by, Mercy and Justice, free Grace and Righteousness; Mercy in Respect of thee, and Justice in Respect of *Christ*. Not only is free Grace ready to acquit thee, but a full Price is laid down to discharge thee of all thy Sins: So that now when the Prince of this World comes against thee, thou mayest say, "How can he accuse me, seeing *Christ* is my Surety; seeing the Bond hath been sued, and *Christ Jesus* would not leave one Farthing unpaid?"

4. Another cries thus, "O! I know not what will become of me; I see Death standing before me: O this is he that is the King of Fears, the Inlet to all those Plagues in another World, and die I must, there is no Remedy: O! I startle, and am afraid of it."

AND why so? *It is Christ that died*, and by his Death took away the Sting of Death. Come, meditate

ditate upon the Death of *Christ*, and thou shalt find Matter enough in his Death, for the subduing of thy Fears of Death, both in the Merit of it, in the Effect of it, and in the End of it. 1. In the Merit of it; *Christ's* Death is Meritorious, and in that Respect, the Writ of Mortality is but to the Saints a *Writ of Ease*, a Passage into Glory. 2. In the Effect of it, *Christ's* Death is the Conquest of Death; *Christ* went down into the Grave, that the Grave, which was before a Prison, might now be a Thorow-fare, so that all his Saints may with ease pass through, and Sing, *O Death where is thy Sting?* 3. In the End of it, *Christ's* Death amongst other Ends, aims at the Ruin of Him that had the Power of Death, that is, the Devil; and to deliver them who through Fear of Death were all their Life-time in Bondage. *Christ* pursued this End in dying, to deliver thee from the Fear of Death; and if now thou fearest, thy fearing is a Kind of making *Christ's* Death of none Effect. O come, and with Joy draw Water out of this Well of Salvation!

COME then, and comfort yourselves all Believers, in this Death of *Christ*; Do you believe? Why then do you sit Drooping? What Manner of Communications are these that you have, as ye walk, and are sad? Away, Disquietness of Spirit; *Christ* is dead; that you might live; in this Respect every Thing speaks Comfort; God and Men, Heaven and Earth, Angels and Devils; the very Justice of God, is now your Friend, and bids you go away comforted; for it is satisfied to the full; Heaven itself waits on you, and keeps the Doors open that your Souls may enter. O my Soul, I see thou art poring on Sin, on thy crimson Sins, but I would have thee dwell on that crimson Blood of *Christ*; it is the Blood of Sprinkling, it speaks better Things than the Blood of Abel; it cries for Mercy, and Pardon.

Pardon, and Refreshing, and Salvation; thy Sins cry, *LORD do me Justice against such a Soul*; but the Blood of *Christ* hath another Cry, *I am abased, I have answered all*. Methinks this should make thy Heart leap for Joy; it is the spiritual Wine that makes Merry the Heart of Man; and it is the Voice of *Christ* to all his Guests, *Eat, O Friends; drink, yea drink abundantly, O beloved*.

SECT. VIII. *Of Culling on JESUS in that Respect.*

LET us call on Jesus, or on GOD the Father, in and through *Jesus*.

I. WE must pray that all these Transactions of *Christ* in his Sufferings and Death may be ours; if we direct our Prayers immediately to *Jesus Christ*, let us tell Him what Pains He hath suffered for our Sakes; and let us complain against ourselves, "O what shall we do, who by our Sins have so tormented our dearest LORD? What Contrition can be great enough, what Tears sufficient, what Hatred and Detestation equal to those sad and heavy Sufferings of our *Jesus*?" And then let us pray, that He would pity us, and forgive us those Sins wherewith we crucified Him; that He would bestow on us the Virtue of his Death, that his Wounds might heal us, his Death might quicken us, and his Blood might cleanse us from all our Filth of Sin; and lastly, that He would assure us that his Death is ours; that He would persuade us, *That neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor Things present, nor Things to come, nor Height, nor Depth, nor any other Creature should be able to separate us from the Love of GOD, which is in Christ Jesus our LORD.*

2. WE

2. WE must praise the LORD for all these Sufferings of *Christ*. Hath He indeed suffered all these Punishments for us? Then what shall we render unto the LORD for all his Benefits? What shall we do for Him, who hath done and suffered all these Things? But especially, if we believe our Part in the Death of *Christ*; in all the Virtues, Benefits, Victories, Purchases, and Priviledges of his precious Death, then what manifold Cause of Thankfulness and Praise is here? Be enlarged, O my Soul, sound forth the Praises of thy *Christ*, tell all the World of that Love of *Christ*, which flowed with his Blood out of all his Wounds into thy Spirit; tune thy Heart-strings aright, and keep Consort with all the Angels of Heaven, and all his Saints on Earth; sing that *Psalms* of *John* the Divine, *Unto Him that loved us, and washed us from our Sins in his own Blood, and hath made us Kings and Priests unto GOD, to Him be Glory and Dominion for ever and ever. Amen.*

SECT. IX. *Of Conforming to JESUS in that Respect.*

LET us conform to Jesus in Respect of his Sufferings and Death: *Looking unto Jesus* is effective of this. Come then, and let us look on *Christ*, and conform to *Christ* in this Respect.

In this Particular, I shall examine these *Queries*;
1. Wherein we must conform? 2. What is the Cause of this Conformity? 3. What are the Means of this Conformity?

FOR the First, wherein we must conform? I answer, In his Graces, Sufferings, and Death.

1. IN the Graces that most eminently shined in his bitter Passion; his Life indeed was a gracious Life, but his Graces shined most clearly at his Death; I shall Instance in some of them.

HIS Humility; that the most high GOD, of GOD, should vouchsafe to be contemned, and less esteemed than *Barabbas* a Murtherer; that *Christ* should be crucified betwixt two Thieves, as if He had been the Ring-leader of all Malefactors; O what Humility was this?

2. HIS Patience; *Christ* also suffered for us, leaving us an Example that we should follow his Steps.—Who when He was reviled, reviled not again; when He suffered He threatened not, but committed Himself to Him that judgeth Righteously. O the Patience of *Christ*!

3. HIS Love; Herein is Love, not that we loved GOD, but that He loved us, and sent his Son to be the Propitiation for our Sins. This Love is an Exemplar of all Love; it is the Fire that should kindle all our Sparks; Be ye Followers of GOD (saith the Apostle) as dear Children; and Walk in Love, as *Christ* also hath loved us, and hath given Himself for us, an Offering and Sacrifice to GOD, for a sweet smelling Savour. Some observe, that in the Temple there were two Altars, the Brazen, and the Golden; the Brazen Altar was for bloody Sacrifices, the Golden Altar was for the Offering of Incense; now the Former was a Type of *Christ*'s bloody Offering upon the Cross, the Latter of *Christ*'s Intercession for us in his Glory; in Regard of both, the Apostle tells that *Christ* gave Himself, both for an Offering and Sacrifice of sweet smelling Savour unto GOD. O what Love was this!

4. His Meekness; in all his Passion, He shewed not the least Anger; He suffered Himself to be carried like a Sheep to the Butchery, and *as a Lamb before the Shearer is dumb, so opened He not his Mouth: He was brought as a Lamb to the Slaughter*; a Lamb goes as quietly to the Shambles, as if it were going to the Fold; and so went Christ to his Cross. O the Meekness of Christ!

5. His Obedience; *He became obedient unto Death, even the Death of the Cross.—He sought not his own Will, but the Will of Him that sent Him.* There was a Command that the Father laid on Christ from all Eternity: O my Son, my only begotten Son, Thou must go down, and leave Heaven, and empty Thyself, and die the Death, even the Death of the Cross, and go and bring up the fallen Sons of Adam out of Hell. All which the LORD Jesus did in Time; He was obedient to Death, even to the Death of the Cross.

Now in all these Graces we must conform to Christ. *Learn of Me, for I am meek and lowly.—And, walk in Love, as Christ also hath loved us:* It is as if Christ had said, Mark the Steps where I have trod, and follow Me in Humility, in Patience, in Love, in Meekness, in Obedience unto Death.

We must conform to Christ in his Sufferings, if He calls us to them; this was the Apostle's Prayer, *That I may know Him, and the Power of his Resurrection, and the Fellowship of his Sufferings*; it was his Desire, that he might experimentally know what exceeding Joy and Comfort it was to suffer for Christ, and with Christ. Concerning this, the other Apostle speaks also, *Christ suffered for us, leaving us an Example that we should follow his Steps.*

But the Text that seems so pertinent, and yet so difficult, is that of *Paul*, *I now rejoyce in my Sufferings for you, and fill up that which is behind of the Afflictions of Christ in my Flesh, for his Body's Sake, which is the Church.* One would Wonder how *Paul* should fill up that which is behind of the Sufferings of *Christ*; Where *Christ's* Sufferings imperfect? and must *Paul* add to them? no surely; for by one Offering, *Christ* hath perfected for ever them that are sanctified. I suppose this is the genuine Meaning of the Spirit. *Now rejoyce I in my Sufferings for you, whereby I fulfill the Measure of these Tribulations, which remain yet to be endured of Christ in his mystical Body, which I do for the Body's Sake, not to satisfy for it, but to confirm it, to strengthen it by my Example in the Gospel of Christ.* The Sufferings of *Christ* are either personal or general; his personal Sufferings were those He endured in his own Body, as Mediator; which once for ever He finished. His general Sufferings are those which He endures in his mystical Body, the Church; as He is a Member with the Rest; and these are the Sufferings *Paul* speaks of, and which *Paul* fills up.

BUT wherein is the Conformity betwixt our Sufferings, and the Sufferings of *Christ*? I answer:

1. OUR Sufferings have no Conformity with *Christ*, in these two Things. 1. Not in the Office of *Christ's* Sufferings; for his were meritorious and satisfactory, ours only for Edification. 2. Not in the Weight and Measure of *Christ's* Sufferings; for his were such as would have pressed any other Creature as low as Hell.

2. OUR Sufferings must have Conformity with *Christ*. 1. In the Cause of them; *Christ's* Sufferings were instrumentally from *Satan* and wicked Men;

Men; we must look to suffer by the Enemies of *Christ*, if we have any Share in *Christ*. 2. In the Manner of undergoing them; we must suffer with a Proportion of that Humility, and Patience, and Love, and Meekness, and Obedience, which *Christ* shewed in his Sufferings. 3. In Respect of the Issue of them; we must look upon *Christ's* Issue, and expect it to be ours. *Ought not Christ to have suffered these Things, and so en'er into Glory? — And, if so be that we suffer with Christ, we shall be glorified together with Christ. — If we suffer with Him, we shall also reign with Him.*

By Reason of this Conformity, we have Communion with *Christ* in all these Particulars; as, 1. We have *Christ's* Strength to bear Sufferings. 2. His Victories to overcome Sufferings. 3. His Intercession to preserve us from falling away in Sufferings. 4. His Compassion to proportion our Sufferings, to the Measure of Strength which He hath given us. 5. His Spirit to draw in the same Yoke with us, and to hold us under all Sufferings, that we sink not. 6. His Graces to be more glorious by our Sufferings, as a Torch, when it is shaken, shines the brighter. 7. His Crown to reward our Sufferings, when we shall have tasted our Measure of them.

O MY Soul! study this Conformity, and be content with thy Portion; yea, comfort thyself in this Condition of Sufferings; must we not drink of our Saviour's Cup? Never wonder that thou art hated, or persecuted of Men: Why, I tell thee, if *Christ* Himself were now amongst us in the Form of a Servant, in that very Condition that sometimes He was, and should convince Men of their Wickedness, as searchingly as sometimes He did, I verily

think He would be the most hated Man in all the World.

3. WE must conform to *Christ* in his Death, carrying in us a Resemblance and Representation of his Death. But what Death is this? I answer in a Word, *a Death unto Sin*: So the Apostle; *in that He died, He died unto Sin*;—*Likewise reckon ye yourselves to be dead indeed unto Sin*. There is a Likeness betwixt *Christ's* Death, and our Death, in this Respect, *we are planted together in the Likeness of his Death*. True Mortification carries a Resemblance of the Death of *Christ*. As for Instance.

1. CHRIST's Death was a voluntary Death. *I lay down my Life, that I may take it again; no Man taketh it from Me, but I lay it down of Myself; I have Power to lay it down, and I have Power to take it again*. Not all Men on Earth, nor all Devils in Hell, could have enforced *Christ's* Death, if He had not pleased; his Death was a spontaneous Act; so is our Mortification. *Thy People shall be willing in the Day of thy Power*; many may leave their Sins against their Wills; but this is not true Mortification; it bears not in it the Likeness of *Christ's* Death, for He died willingly.

2. CHRIST's Death was a violent Death; He died not naturally, but violently; *He was put to Death in the Flesh, He was brought as a Lamb to the Slaughter*. So is our Mortification, it is voluntary in Respect of us, but violent in Respect of Sin; when a Man lays violent Hands on his Sins; when he cuts them off, being yet in their Strength; when he pulls up those Weeds before they wither in themselves, this is true Mortification.

3. WHAT

3. WHAT is the Cause of this Conformity? I answer, The Death of *Christ*.

1. IT is a meritorious Cause; *Christ's* Death was of so great a Price, that it deserved at GOD's Hands our Conformity to *Christ*. *Christ* loved the Church, and gave Himself for it, that by his Death He might sanctify it, and cleanse it;—and present it to Himself a glorious Church, not having Spot or Wrinkle, or any such Thing; but that it should be holy and without Blemish.

2. IT is an exemplary Cause; He suffered for us, leaving us an Example, that we should follow his Steps. He died for us, leaving us an Example that we should die to Sin, as He died for Sin.

3. IT is an efficient Cause, it works this Conformity by a secret Virtue issuing from it. Thus *Christians* are said to be engrafted with *Christ* in the Likeness of his Death.

4. IT is an impelling, or a moving Cause, as all Objects are; for Objects have an attractive Power. *Christ* crucified doth heal Sin, beget Grace, encourage to Sufferings by being looked upon with the Eyes of Faith; Look unto *Jesus*, and the very Sight of Him will draw you after Him. *Christ* crucified hath an attractive Power. And I, if I be lifted up, will draw all Men to Me.

5. WHAT are the Means of this Conformity? I answer:

1. Go to the Cross of *Jesus Christ*. It is not all our Resolutions, Promises, Vows, Endeavours, without this, that will effect our Conformity to *Christ* in his Death; no, this Conformity is a Fruit

of the Death of *Christ*, and therefore whosoever would have this Work wrought in him, let him first have Recourse to *Christ's Cross*.

2. LOOK up to Him that hangs upon it, contemplate the Death of *Jesus Christ*; consider seriously his bitter, shameful, painful Sufferings. Much hath been said, only here draw it into some Epitome: As, 1. Consider who He was. 2. What He suffered. 3. Why He suffered. 4. For whom He suffered. 5. For what End He suffered. 6. With what Mind He suffered. Every one of these will make some Discoveries either of his Graces, or of his gracious Actings in our Behalf; and who can tell how far this very *Look* may work on us to change us, and transform us into the Image of *Jesus Christ*?

LET us humbly bewail our Defect, and Inconformity, either to the Graces, Sufferings, or Death of *Christ*. As thus; “ Lo here the profound Humility, wonderful Patience, fervent Love, admirable Meekness, constant Obedience of *Jesus Christ*! These are the Particulars to which I shall conform. But O alas! what a wide Distance is there betwixt me and them? *Christ* in his Sufferings shined with Graces, his Graces appeared in his Sufferings, like so many Stars in a bright Winter’s Night; but how dim are the Graces in my Soul? His Sorrows and Sufferings were so great, that some think it dangerous to define them; but how poor, how little are my Sufferings for *Jesus Christ*? I have not yet resisted unto Blood, and if I had, what were this in Comparison of his Sufferings? *Christ* in his Sufferings died; his passive Obedience was unto Death, even to the Death of the Cross: He hung on the Cross till He bowed his Head and gave

“ gave up the Ghost; He died unto Sin once, but
 “ alas! how do I live in that for which He died?
 “ To this Day my Sin hath not given up the
 “ Ghost; to this Day the Death of *Christ* is not
 “ the Death of my Sin; my Sin is not yet cruci-
 “ fied: O how unanswerable am I to *Christ* in all
 “ these Respects?”

4. LET us quicken, provoke, and rouse up our Souls to this Conformity; let us set before them exciting Arguments, *ex. gr.* The greatest Glory that a Christian can attain to in this World, is to have a Resemblance to *Jesus Christ*. Again, the more like we are to *Christ*, the better He is pleased with us. Again, a Likeness to *Christ* in his Death, will cause a Likeness to *Christ* in his Glory, *if we have been planted together in the Likeness of his Death, we shall be also in the Likeness of his Resurrection.* Thus let us quicken and provoke our Souls to this Conformity.

5. LET us pray to GOD, that He will make us conformable to *Jesus Christ*. Is it Grace we want? Let us beg of Him, that of that Fulness that is in *Christ*, we may in our Measure receive Grace for Grace. Is it Patience, or Joy in Sufferings that we want? Let us beg of Him that as He had promised, He will send us the Comforter, that we may follow *Christ* cheerfully, from his Cross to his Crown, from Earth to Heaven. Is it Mortification our Souls pant after? This indeed makes us most like to *Christ* in his Sufferings and Death; why then, pray we for this Mortification.

6. LET us frequently return to our *Looking unto Jesus Christ*, to our Believing in *Christ*, as He was *lifted up*. There is something flowing into the Soul, while it is acting Faith on the Death of *Christ*,
 which

which, for the Rise, or the Manner of its Working, is beyond what Tongue can speak, or Pen can write, or Pencil can delineate. Come then, if we would have Grace, endure Afflictions, die to Sin, grow in Mortification: Let us again and again return to our Duty of *Looking unto Jesus*, or Believing in *Jesus*, as He was *lifted up*.





LOOKING
UNTO
JESUS,
In his RESURRECTION.

THE SIXTH BOOK.

CHAP. I.

SECT. I. *Of the Time and Reasons of
CHRIST's Resurrection.*

THE Sun, that went down in a ruddy
Cloud, is risen again with glorious
Beams. In this Piece, as in the for-
mer, we shall first lay down the Ob-
ject, and then give Directions how to
look upon it.

THE

THE Object is *Jesus*, carrying on the great Work of Man's Salvation in his Resurrection, and during the Time of his Abode on Earth after his Resurrection. Now in all the Transactions of this Time, I shall only take Notice of these two Things: 1. Of his Resurrection. 2. Of his Apparitions; first, He arose; and, secondly, He shews Himself that He was risen.

THE Scripture tells us, that He rose again the third Day. In this Point I shall observe these Particulars. 1. When He arose. 2. Why He arose. 3. How He arose.

1. WHEN He arose; it was the third Day after his Crucifying. Had He rose sooner, a Doubt might have been of his Dying.

2. WHY He arose. We have these Reasons.

1. THAT He might powerfully convince or confound his Adversaries, notwithstanding their Care, their Watch, their Seal, their making all as sure as possibly they could; at the very same Time He told them before, He broke open the Gates of Death, and made the Gates of Brass to fly asunder.

2. THAT He might confirm the Faith of all his Followers. *If Christ be not risen, your Faith is vain*, saith the Apostle. *Christ's* Resurrection both confirms our Faith, as to his Person, and to his Office: For his Person; this speaks Him to be the *Eternal Son of God*, by the Resurrection from the Dead: And for his Office; this speaks Him to be the promised *Messiah*, the King and Saviour of his Church.

3. THAT

3. THAT it might appear he had fully satisfied the Justice of GOD for Sin: So it was, that GOD laid the Forfeiture of the Bond on *Christ*; He arrested Him, brought Him to the Goal, the Grave, and there He was 'till the Debt was paid to the uttermost Farthing; and then, that it might clearly appear the Bond was cancelled, He arose again from the Dead.

4. THAT He might conquer Sin, Death, and the Devil: And hence the Apostle cries *Victory* upon the Occasion of *Christ's* Resurrection; *O Death, where is thy Sting? O Grave, where is thy Victory?* Now was the Day that He spoiled Principalities and Powers, that we trode on the Serpent's Head, that He came upon Him, took from Him his Armour wherein He trusted, and divided his Spoils.

5. THAT He might become the *First-fruits* of them that slept. *Christ* is called the *First-fruits* in a double Respect. 1. In Respect of the Day whereon He rose; *Paul* was an excellent Critic, the very Feast carried Him to the Word; as the Day of his Passion was the Day of the Passover, and the Apostle thence could say, *Christ is our Passover*, 1 Cor. xv.

7. So the Day of *Christ's* Rising was the Day of the *First-fruits*, and the Apostle thence could say, *Christ is our First-fruits*. Concerning this Feast of the *First-fruits*, we read, *Lev. xxii. 10, 11*. It was their first Harvest of their basest Grain, Barley; the full Harvest of their best Grain of Wheat, was not 'till *Pentecost*. Now, upon this Day, the Morrow after the Sabbath, the Beginning of their first Harvest, when the Sheaf of their *First-fruits* was brought unto the Priest, and waved before the LORD, *Christ* arose from the Dead, and in this Respect *Paul* calls Him the *first Fruits of them that sleep*, of all the Saints. He arose first on this Day,
for

for the full Harvest is not, till the general Resurrection Day. 2. He is called the First-fruit in respect of them whom he thereby sanctified: For as an handful of the *First-fruits* sanctified the whole Field of Corn that was growing; so *Jesus Christ* the First-fruits of the Dead, sanctifies all those who are lying in the Grave to rise again by his Power, even when they are in the Dust of Death. *If Christ be not risen, (saith the Apostle) ye are yet in your Sins—— But now is Christ risen from the Dead, and become the First-fruits of them that sleep.*

6. THAT being formerly abased as a Servant, and crucified as a Sinner, He might thus be declared to be the Son of GOD, and exalted to be a Prince and Saviour; and so his Name might be glorified of all the World. *He was made of the Seed of David according to the Flesh, and declared to be the Son of GOD with power according to the Spirit of Holiness by the Resurrection from the Dead.* It was of necessary Consequence, that He that was so humbled, must be thus exalted; *therefore will I divide Him a Portion with the Great, and He shall divide the Spoil with the Strong, because He hath poured out his Soul unto Death.* Of all the Reasons of *Christ's* Resurrection, we must look upon this as the main; for as He hath made all Things for his own Glory; so *Christ was raised up from the Dead, by the Glory of the Father; by the Glory, or to the Glory, or for the Glory of Himself, and of his Father.*

SECT. II. Of the Manner of CHRIST's Resurrection,

How He rose; the Manner of his Resurrection we may consider in these Particulars:

I. THAT

1. THAT *Christ* rose again as a common Person, He stood in our Stead; *Adam*, we know, was reckoned before his Fall as a common Person, not standing singly for himself, but as representing all Mankind to come of him; so *Jesus Christ* is reckoned to us, both before his Death, and in his Death, and after his Death, as a common Person; not living, dying, or rising again, singly, for Himself, but as representing all the Believers in the World. As among all the Sheaves in the Field, there was some one Sheaf, that in the Name of all the rest was lift up, and waved before the LORD, so when all were dead, *Christ* as the *First-fruits* rose again from the Dead. Let this ever be remembered, that *Christ* rose again as the *First-fruits*, as an Head, as a common Person.

2. THAT *Christ* rose again by his own Power; this He meant when he said, *Destroy this Temple, and in three Days I will raise it up.* He saith not, destroy you, and some other shall raise it up; no, but I, even I Myself will do it; yea; and by my own Power: Here is a plain Argument of the Divine Nature of *Christ*, for none ever did, ever could do that but GOD Himself.

It is true, that the Father raised Him, and yet this contradicts not but that he raised up Himself, *Whatsoever the Father doth, I do*, saith *Christ*. *Christ's* Resurrection is the indivisible Work of the blessed Trinity; it is a Work common to all the three Persons; there is but one Power of the Father, and of the Son; so that of both it is true, the Father raised Him, and the Son raised Himself.

3. THAT *Christ* rose again with an Earthquake; And behold there was a great Earthquake, for the Angel of the LORD descended from Heaven. The

Earth shook at his Death, and now it trembles at his Resurrection; plainly speaking that it could neither endure his Suffering, nor hinder his Rising.

4. THAT *Christ* rose again, *Angels ministering to Him.* An Angel came and rolled back the Stone from the Door, and sate upon it. *Christ's* Power was not included in the Grave, but extended to Heaven, and to the Hosts therein; however the Chief Priests and Pharisees conspired together to close Him in the Earth; they sealed the Stone, and set a Watch; yet, the Angels of Heaven are ready to wait on Him as their Sovereign LORD. An Angel descending to roll away the Stone; not that *Christ* was unable to do it Himself; He shook the Earth, and could not He lift a Stone? O yes! but thus He would manifest his Power, by declaring his Power over the mighty Angels; He need but to say unto his Angel, Do this, and he doth it.

5. THAT *Christ* rose again accompanied with others; And the Graves were opened, and many Bodies of Saints which slept, arose, and came out of the Graves after his Resurrection, and went into the holy City; and appeared unto many. It may be the Graves were opened when *Christ* was laid down in his Grave; yet the Spirits came not into the dead Bodies till *Christ's* Resurrection; the Text is plain, that they came not out of their Graves 'till *Christ* was raised. *Christ is the Beginning* (saith the Apostle) *the First-born from the Dead*: both in Time and Efficacy. 1. In Time, He rose to eternal Life the first of all Men. 2. In Respect of Efficacy, *Christ* rose first, that by his Power all the rest might rise. It is a Question what became of those Bodies which now rose: Some think they died again; but it is more probable, that seeing they rose to manifest the quickning Vertue of *Christ's* Resur-

Resurrection, they were also glorified with *Christ*; and as they rose with *Christ* arising, so they ascended up into Heaven with *Christ* ascending.

6. THAT *Christ* rose again with a true, perfect, incorruptible, powerful, spiritual, agil, and glorious Body.

1. HE had a true Body, consisting of Flesh, and Blood and Bone; so He told his Disciples, when they supposed Him a Spirit; *Handle Me, and see* (said He) *for a Spirit hath not Flesh and Bones, as ye see Me have.* I know, this Body, after his Resurrection, was comparatively a Spiritual Body; yet for all that, He never laid aside the essential Properties of a true Body.

2. HE had a perfect Body; however He was cut, and mangled before his Death, yet after his Resurrection, all was perfect.

3. HE had an incorruptible, immortal Body. The Apostle is express; *Christ being raised from the Dead, dieth no more; Death hath no more Dominion over Him.* Consonant hereunto is that of *Christ*, *I am He that liveth, and was dead, and behold, I am alive for evermore, Amen.*

4. HE had a powerful Body. *Luther* could say of the glorified Saints, that they had a Power so great as to toss the greatest Mountains in the World like a Ball: And *Anselm* hath an Expression, not much unlike, "They have such a Power, as they are" able to shake the whole Earth at their Pleasure." How much more could *Christ* cause that great Earthquake at the Rising of his Body?

5. HE had a spiritual Body; it needed not Meat, Drink or Refreshings, as it did before; it is true, that the Disciple gave Him a Piece of a broiled Fish, and of an Honeycomb, and He took it, and did eat before them; but this He did only to confirm their Faith; He eat out of Power, and not out of Necessity.

6. HE had an agil Body; it was in his Pleasure to move as well upwards as downwards, as it may appear by the Ascension of his Body into Heaven; which was not caused by Constraint, or by any violent Motion, but a Property agreeing to all Bodies glorified. *Agustine* hath an Expression concerning the glorified Saints, "That they shall move to any Place they will, and as soon as they will;" they shall move up and down like a Thought, how much more may it be said of the Body of Christ?

7. HE had a glorious Body; this appeared in his Transfiguration, when his Face did shine as the Sun, and his Raiment was white as Light; but especially after his Resurrection and Ascension, when his Head and his Hair were white as Snow, and his Eyes were as a Flame of Fire, and his Feet like unto fine Brass, as if they burned in a Furnace. It is true, that from his Resurrection, until his Ascension, his Body appeared not thus glorious unto them that saw it: But whether his Glory was delayed, during his forty Days Abode upon Earth; or whether He so far condescended for his Disciples Sake, as to keep in his Glory, that it might not dazle them, is hard to determine. I am apt to think, that in some sort He might draw in the Beams of his Glory, and yet that He was not entered into that Fulness of Glory, as after his Ascension; and so some expound those Words of Christ to Mary, *Touch Me not, for I am not yet ascended to my Father*; q. d. Fix not thy Thoughts

Thoughts so much upon my present Condition, for I have not yet attained the highest Pitch of my Exaltation, nor shall I until I ascend unto my Father.

FROM this Resurrection of *Christ*, how are we informed, that *Christ* is the Son of GOD? Thus *Paul* speaks, He was declared to be the Son of GOD with Power, according to the Spirit of Holiness by the Resurrection from the Dead. And how are we informed, that *Christ* is LORD over all Things, For to this End *Christ* both died, and rose, and revived, that he might be LORD both of the Dead and Living. And how are we informed, that *Christ* rose again for us, But now is *Christ* risen from the Dead, and become the First-fruits of them that sleep. And how are we informed that by his Resurrection we are justified? who was delivered for our Offences, and was raised again for our Justification: And that by his Resurrection at the last Day we shall be raised; for the Spirit of Him that raised up *Jesus* from the Dead shall also quicken our mortal Bodies; and that by his Resurrection finally we shall be saved; for after we are raised, We shall never die any more, but be equal unto the Angels, and be the Children of GOD, being the Children of the Resurrection.

SECT. III. Of the Arguments of CHRIST's Resurrection.

CHRIST after his Passion shewed Himself alive by many infallible Proofs. And so He had Need to perswade Men into the Faith of so strange a Truth; if we consult with primitive Times, or latter Times, never was Matter carried on with more Scruple, and Slowness of Belief, with more Doubts and Difficulties than was this Truth of *Christ's* Resurrection. *Mary Magdalen* saw it first, and reported it; But

*they believed her not, Mark xvi. 10. The two Disciples that went to Emmaus, they saw it also, and reported it, but they believed them not, Luke xxiii. 37. Divers Women together saw Him, and came and told the Disciples, but their Words seemed to them as idle Tales, and they believed them not, Luke xxiv. 11. They all saw Him, and even seeing Him, Yet they believed not for Joy, but wondered, Luke xxiv. 41. When the Wonder was over, and the Rest told it but to one that happened to be absent, you know how peremptory he was; not he, except he saw in his Hands the Print of his Nails, and put his Fingers into the Print of the Nails, and thrust his Hands into his Side, he would not believe, John xx. 25.—*In After-times the whole World stopt their Ears at this Report of the Resurrection of *Christ*, it was with the *Grecians* at *Athens* a very Scorn; *When they heard of the Resurrection of the Dead, some mocked, Acts xvii. 22. It was with Festus, the great Roman, παῖς, a plain Phrenzy; Festus said with a loud Voice, Paul, thou art besides thyself, much Learning doth make thee mad, Acts xxviii. 24.—*But come we to our own Times, the Resurrection of *Christ* is to this Day as much opposed by *Jews* and *Atheists*, as any one Article of our Creed. And surely we had Need to look to it; for *if Christ be not risen (as the Apostle argues) then is our Preaching vain, and our Faith is also vain, 1 Cor. xv. 14. If Christ be not risen, ye are yet in your Sins; and they which are fallen asleep in Christ, are perished, 1 Cor. xv. 17, 18. Of all the precious Truths in the Book of GOD, we had need to be well skilled in the defending this of the Resurrection of Christ.*

I MEAN not to enter into Controversies; only I shall declare those clear Demonstrations, that substantially prove *Christ* to have risen again; namely,
the

the several Apparitions that *Christ* made to others after his Resurrection.

1. HE appeared unto *Mary Magdalen* apart. As a Woman was the first Instrument of Death, so was a Woman the first Messenger of Life.

2. HE appeared to all the *Maries* together, as they returned homewards from the Sepulchre; never any truly sought for *Christ*, but with these Women they were sure to find *Christ*.

3. HE appeared to *Simon Peter* alone; he first went into the Sepulchre, and he first saw Him that was raised thence.

4. HE appeared to the two Disciples journeying towards *Emmaus*; the Name of the one was *Cleophas*; and probable it is, the other was *Luke*, "who out of Modesty concealed his own Name," saith *Theophylact*.

5. HE appeared unto the ten Apostles, when the Doors were shut.

6. HE appeared to all the Disciples, and *Thomas* was with them; and then He shewed them his Wounds, to strengthen the weak Faith of his wavering Servants.

7. HE appeared to *Peter*, and *John*, and *James*, and *Nathanael*, and *Didimus*, and two other Disciples, when they were a fishing at the Sea of *Tiberias*; there He proved the Verity of his Deity by that Miracle of the Fishes; and the Verity of his Humanity by eating Meat with them.

8. HE

8. HE appeared unto more than five hundred Brethren at once; of this we read not in the Evangelists, but the Apostle *Paul* records it.

9. HE appeared unto *James* the Brother of the LORD: (*i. e.*) the Cousin-germain of *Christ* according to the Flesh; called *James* the *Just*, in regard of his upright Life.

10. HE appeared to the eleven Disciples, on Mount *Tabor* in *Galilee*. And this *Matthew* intimates, when *Jesus* bade the Woman tell his Brethren that He was risen, and that they should go into *Galilee*, and there they should see Him; and accordingly in that Mountain where *Jesus* had appointed them, they saw Him, and worshipped Him.

11. HE appeared to all his Apostles and Disciples upon Mount *Olivet* by *Jerusalem*, when in the Presence of them all He ascended up into Heaven.

12. HE appeared unto *Paul* travelling unto *Damascus*.

My Meaning is not to speak of all these Apparitions in Order, but of the most considerable.

SECT. IV. Of CHRIST's Apparition to Mary Magdalen.

ON the first Day were many Apparitions: But I shall speak only to one, or two, as related by the the Evangelist *John*.

1. CHRIST appeared unto *Mary Magdalen* apart; *The first Day of the Week* cometh *Mary Magdalen*, early, when it was yet dark, unto the Sepulchre,

chre, and seeth the Stone taken away from the Sepulchre; she came whiles it was yet dark; she departed from Home before Day, and by that Time she came to the Sepulchre, the Sun was about to rise; thither come, she finds the Stone rolled away, and the Body of Jesus gone; upon this she runs to Peter and John and tells them, They have taken away the LORD out of the Sepulchre, and we know not where they have laid him. Then Peter and John ran to see, they looked into the Sepulchre, and not finding the Body there, they presently returned. By this time Mary Magdalen was come back, and howsoever the Disciples would not stay, yet she was resolved to abide by it, and to see the Issue.

WE find this Apparation for our farther Assurance, compassed, and set about with each needful Circumstance; here's the Time when, the Place where, the Persons to whom, the Manner how he appeared, together with the Consequents after his Apparition.

1. FOR the Time when he appeared; *Now upon the first Day of the Week, very early in the Morning.* It was the first Day of the Week, the next Day to their Sabbath; and it was very early in the Morning; the Apparation was early, but *Mary's* seeking *Christ* was so early, that it was yet dark: She sought him early whom she loved intirely; they that will not seek *Christ* until they have given over seeking other Things, may justly fear to miss *Christ*.

2. FOR the Place where He appeared, it was in the Garden, where *Christ* was buried.

3. FOR the Person to whom He appeared; it was *Mary Magdalen*; she that sometimes lived a sinful Life, that was no better than a common *Curtezan*,
NOW

now is first up to seek our Saviour. Let never any despair of Mercy. Her Love to *Christ* appears at this Time, *But Mary stood without at the Sepulchre, weeping; and as she wept, she stooped down, and looked into the Sepulchre.*

1. *MARY stood at the Sepulchre*; she stood by the Grave of *Christ*; it signifies her great Love: *Mary* chuseth *Christ's* Tomb for her best Home, and his dead Corps for her chief Comfort; having lost that Light of the *Sun of Righteousness*, she desired to dwell in Darkness, in the Shadow of Death.

2. *BUT Mary stood at the Sepulchre weeping.* This was Love indeed; see how every Word is a Degree of Love. She cannot think of *Jesus* as lost, but she weeps; she weeps for having lost Him whom she loved; at first she mourned for the Departure of his Soul out of his Body, and now she laments the taking his Body out of the Grave.

3. *AND as she wept, she stooped down, and looked into the Sepulchre.* She did so weep as she did seek withal; her weeping hindered not her Seeking; she sought, to what Purpose? that *Christ* is not in the Tomb, her own Eyes have seen; the Disciples Hands have felt; and yet for all this she will be stooping down, and looking in; she would rather condemn her own Eyes of Error, she would rather suspect all Testimonies for untrue, than not to look after Him whom she had lost.

4. *FOR the Manner how He appeared*; it was first by his Angels, and secondly by Himself.

1. *THERE* was an Apparition of Angels, she seeth two Angels in white, sitting the one at the Head, and the other at the Feet, where the Body of *Jesus* had layen

layen. As the Apparition of Angels, is not only a Preparation to *Christ's* Apparition.

IN this Apparition we see further, a Question and Answer: The Angels question *Mary, Woman why weepest thou?* *She saith unto them, because they have taken away my LORD, and I know not where they have laid Him.* Here was the Cause of *Mary's* Tears; she knows not whither to go to find any Comfort; her LORD is gone, his Life is gone, his Soul is gone, his Body is gone; yea gone, and carried she knows not whither.

2. AFTER this, *Christ* Himself appears; but first as unknown, and then as known. 1. As unknown, *She turned herself back, and saw Jesus standing, and knew not that it was Jesus.* *Jesus saith unto her, Woman, why weepest thou? whom seekest thou? she supposing Him to be the Gardener, &c.* In this Apparition of *Christ* unknown, I shall only take Notice of *Christ's* Question, and *Mary's* Inquisition; his Question, is in these Words; *Woman, Why weepest thou? whom seekest thou?* 1. *Why weepest thou?* As if He had said, there is no Cause of Weeping now, Lo I am risen from the Dead, and become the First-born of them that Sleep!

3. WHOM seekest thou? She seeks *Christ*, and *Christ* asks her, *Woman, whom seekest thou?* A Shower of Tears comes betwixt her and Him, and she cannot see Him, or it may be, *Her Eyes were holden that she should not know Him*; or it may be He appeared in some other Shape, such as resembled the Gardener, whom she took Him for.

4. FOR *Mary's* Enquiry, *She supposing Him to be the Gardener, Sir, If thou hast born Him hence, tell me*

me where thou hast laid Him, and I will take Him away.

HER Words to *Christ*, are not much unlike the Answer she gave the Angels; only she seems to speak more harsh to *Christ*, than she did to the Angels; to them she complains of others: *They have taken away my LORD*; but to *Christ*, she speaks as if she would Charge Him with the Fact. But pardon Love, as it fears where it needs not; so it suspects very often where it hath no Cause: *When Love is at a Loss; he, or any that comes but in our Way, hath done it, hath taken Him away.*

SOMETHING she spoke now to *Christ*, which she had not mentioned to the Angels. She said not unto them, *Tell me where He is, and I will take Him away? there is no Essay too hard for Love*; she speaks without Fear, she promises without Condition, she makes no Exception, as if Nothing were impossible that Love suggesteth.

5. CHRIST appears as known; *Jesus saith unto her, Mary; she turned herself, and saith unto Him, Rabboni, which is to say, Master. Sorrow may endure for a Night, but Joy comes in the Morning.* She that hitherto had sought without Finding, and wept without Comfort, and called without Answer, even to her *Christ* now appears; and at his Apparition these Passages are betwixt them: First, He speaks unto her, *Mary*; and then she replies unto Him, *Rabboni*, which is to say, *Master*.

1. He speaks unto her, *Mary!* it was but a Word, but O what Life? What Spirit? What Quickening and Reviving was in the Word? The Voice of *Christ* is powerful; “If the Spirit of *Christ* come alone with the Word, it will rouse Hearts,
“ raise

“raise Spirits, work Wonders.” And at this Word her Tears are dried up, no more Tears now, unless they be Tears for Joy. Observe the Way how you may know the Voice of *Jesus Christ*; if it be effectual, it usually singles a Man out; yea, though it be generally spoken by a Minister; yet the Voice of *Christ* will speak particularly to the very Heart of a Man, with a marvellous Kind of Majesty and Glory, stamp’d upon it, and shining in it. Take a broken, drooping Spirit, he hears the free Offer of Grace, the precious Promises of GOD in *Christ*; but He casts by all Promises; but when the LORD comes in, he speaks particularly to his Heart, he meets with all his Objections, that he thinks, *this is the LORD, and this is to ME.*

2. SHE said unto Him, *Rabboni, which is to say, Master.* As she was ravished with His Voice, so impatient of Delay she takes his Talk out of his Mouth, and to his First and only Word, she answered but one other, *Rabboni, which is to say, Master.* A Wonder that in this Verse but two Words should pass betwixt them two; but some give this Reason, that a sudden Joy rousing all her Passions, she could neither proceed in her own, nor give Him Leave to go forward in his Speech.

3. FOR the Consequents after this Apparition, *Jesus* saith unto her, *Touch Me not, for I am not yet ascended to my Father; but go to my Brethren and say unto them, I ascend unto my Father, and to your Father; and to my GOD, and your GOD.*

TOUCH Me not. *Mary* is not satisfied to see her LORD, nor is she satisfied to hear her LORD, but she must touch Him, embrace his Feet, but on a sudden He checks her Forwardness; as if He had said, O

Mary, fix not thy Thoughts so much upon my present Condition, in as much as this is not the highest Pitch of my Exaltation; I am not as yet attained to that, nor shall I attain to it until I ascend; the Degrees of my Exaltation, are, first, My Resurrection. 2. My Ascension, 3. My Session at God's Right-hand; but that is not yet.

4. BUT go to my Brethren, and say unto them, I ascend unto my Father, and your Father, and to my GOD, and your GOD; this was the Command of *Christ*; instead of touching Him, she must go with a Message to his Apostles, and this was more beneficial both to her and them.

BUT what means He to speak of the Ascension, when as yet we are but upon the Resurrection? I suppose this was to prevent their Mistake, who might have thought, if *Christ* be risen, then we shall have his Company again, as heretofore; no, saith *Christ*, I am not risen, to make any Abode with you; my Rising is in Reference to my Ascending.

BUT whither will He ascend? To his Father, and our Father; to his GOD, and our GOD. O blessed Message! This is the Voice of a Father to his Son; *All that I have is thine*. Now if this Father be also GOD, and if all that is GOD's, be also ours, what can we desire more. But here's the Question, whether his Father and GOD, be also ours? That He is *Christ's* Father, and *Christ's* GOD, is without all Question: But that his Father, should be our Father; and that his GOD, should be our GOD; this were a Gospel indeed. O then what a Gospel is this! Go to my Brethren, and say unto them, that our Relations and Interests
are,

are all one; the same Father that is mine is theirs, and the same GOD that is mine is theirs.

SECT. VI. Of Christ's Apparition to his ten Disciples.

ON this Day some reckon five Apparitions; but I shall now only take Notice of the last. *Then the same Day at Evening, being the first Day of the Week, when the Doors were shut, where the Disciples were assembled for Fear of the Jews, came Jesus, and stood in the Midst, and saith unto them, Peace be unto you; and when He had so said, He shewed unto them his Hands and his Feet.* In these Words we have the Apparition of Christ, with all its Circumstances.

As, 1. WHEN He appeared.

2. WHERE He appeared.

3. To whom He appeared.

4. How He appeared.

So necessary was it to confirm this Point, that not a needful Circumstance must be wanting. And first is laid down the Time; *then the same Day at Evening, being the first Day of the Week.*

1. IT was the same Day, that is, the very Day of Rising; *The same Day that He appeared to Peter, to the two Disciples going to Emmaus, to the Woman coming to the Sepulchre, and to Mary Magdalen; the very same Day He appears to the Ten.*

2. IT was the same Day at Evening: Both at Morn, Noon, and Evening, *Christ shewed Himself*

self alive by many infallible Proofs. Early in the Morning He appeared to *Mary*, and presently after to the three *Maries*, who touched his Feet, and worshipped Him. About Noon He appeared to *Simon Peter*; in the Afternoon He travelled with two of his Disciples almost eight Miles, to the Castle of *Emmaus*; and in the Evening of the same Day, He returned invisible from *Emmaus* to *Jerusalem*. At all Times of the Day, *Christ* is prepared, and preparing Grace for his People.

3. IT was the same Day at Evening, *being the first of the Week*. When *Joseph* shewed Himself unto his Brethren, He would not do it at first, and yet he dealt very kindly with them; but *Christ's* Kindness is far above *Joseph's*; for on the first Day of the Week, the very same Day that He rose from the Dead, He appears unto them.

4. THE Place is laid down in this Passage, *where the Disciples were assembled*. The Evengelift, *Luke*, speaks expressly, it was in *Jerusalem*; but in what House of *Jerusalem*, it is unknown; only some conjecture, that it was in the House of some Disciple, wherein was an upper Room: This upper Room, according to the Manner of their Buildings at that Time, was the most large and capacious of any other, and the most retired and free from Disturbance. *Christ* came in when the Doors were shut, either causing the Doors to give Place, the Disciples not knowing how; or else altering the very Substance of the Doors, that his Body might pass through them without Destruction. I know not but He that thickens the Waters to carry his Body, might also attenuate the Doors, to make Way for his Body.

5. THE Persons to whom He appeared, were his Disciples; they that were shut up, not daring to step out of Doors, for Fear of the *Jews*. It is *Christ's* usual Course to appear to them who are full of Fears and Grievs, and most in Dangers; *when thou passeth through the Waters, I will be with thee; and through the Rivers, they shall not overflow thee.*

6. FOR the Manner how He appeared. 1. *He stood in the Midst.* 2. *He said Peace unto you.* 3. *He shewed unto them his Hands and his Side.*

(1.) HE *stood in the Midst.* O what Comfort is here to see *Jesus Christ* stand in the *Midst*; now may the Disciples behold Him as their blessed Peacemaker, their Mediator, as one that hath slain the Enmity; not only that Enmity betwixt Men and Men, *Jews* and *Gentiles*; but also betwixt God and Men. This He did by his Death, and now He declares it at his Resurrection; *having slain the Enmity by his Cross, He came and preached Peace; Jesus came and stood in the Midst, and said unto them, Peace be unto you.*

(2.) HE *said Peace be unto you.* A seasonable Salutation; for now were the Disciples in Fear and Trouble; they had no Peace with God, or Man, or with their own Consciences; and therefore a more welcome News could not have come.

[1.] IT speaks their Peace with God. Sin was it that brought a Difference betwixt God and Man: Now this Difference *Jesus Christ* had taken away by his Death, *Behold the Lamb of God which takes away the Sins of the World*: This was the great Design of *Christ's* coming, to make Peace betwixt God and Man; his Father imposed this Office upon Him, and *Jesus Christ* undertook it, and discharged

charged it, and He proclaims it, in the first Place to his Disciples, *Peace be unto you.*

[2.] IT speaks their Peace with Man. I know no Reason why we should exclude civil Peace out of *Christ's* Wish; many a Promise and Precept we have in the Word, scattered here and there, to this Purpose, *And I will give Peace in the Land, and ye shall lie down, and none shall make you afraid.—Follow Peace, and Holiness, without which, no Man shall see GOD.* *Orbem pacatum*, was ever a Clause in the Prayers of the Primitive Church, that the *World* might be quiet; I am sure it is *Christ's* Command, *If it be possible as much as lyeth in you, live peaceably with all Men.*

[3.] IT speaks there Peace among themselves, Peace one with another; such is, or should be the Condition of the Church. *Jerusalem is builded as a City that is at Unity within itself*, the Apostle dwells on this Unity, *there is one Body, and one Spirit, and one Hope, and one LORD, and one Faith, and one Baptism, and one GOD and Father of all, who is above all, and through all, and in you all.* The Church is a Court, whose very Pillars are Peace. The Building or Christianity knows no other Material to work upon. If we look upon the Church itself, *there is one Body*: If upon the very Soul of it, *there is one Spirit*: If upon the Endowment of it, *there is one Hope*: If upon the Head of it, *there is one LORD*: If upon the Life of it, *there is one Faith*: If upon the Door of it, *there is one Baptism*: If upon the Father of it, *there is one GOD and Father of all, who is above all, and through all, and in you all.* It was sometimes *Christ's* Command unto his Apostles, *have Salt in yourselves, and have Peace one with another.* And as a blessed Effect of this Salutation, (for I look upon them as Words full of Vir-
tue)

tue) the Apostles and Churches of *Christ* kept a most sweet Harmony, *the Multitude of them that believed, were of one Heart, and of one Soul.*

[4.] IT speaks Peace within, Peace of Conscience. The Apostles had exceedingly fallen from *Christ*; one betrayed Him, and another denied Him, all left Him alone in the Midst of his Enemies; and yet to them He speaks, *Peace be unto you.* I know not a better Ground for Comfort of poor humbled Sinners than this is; it may be you have dealt very unkindly with *Jesus Christ*, you have forsook Him, denied Him, forsworn Him; O but consider, all this hindered not *Christ's* Apparition to his Apostles; He comes unexpected, and quiets their Spirits: He stays not 'till they had sued to Him for Mercy, but of his meer Love, He stills the Waves, and calms their troubled Spirits, working in them according to his Word, *Peace be unto you.*

(3.) HE *shewed unto them, his Hands and his Side.* I look upon this as a true and real Manifestation of his Resurrection: *Christ's* Body yet remaining on Earth was not entered into that Fulness of Glory; and therefore He might then retain some Scars, or Blemishes, to manifest the Truth of his Resurrection unto his Disciples. O the wonderful Condescensions of *Christ*! what Helps doth He continually afford to beget in us Faith? If we are ignorant, He instructs us; if we err, He reduceth us; if we sin, He corrects us; if we stand, He holds us up; if we fall, He lifts us up again; if we go, He leads us, if we come to Him, He is ready to receive us; there's not a Passage of *Christ* between Him and his, but is an Argument of Love, and a Means either of begetting, or of increasing Faith.



C H A P. II.

SECT. I. *Of Knowing JESUS as carrying on the great Work of our Salvation in his Resurrection.*

THAT in all Respects we may Look on *Jesus*. 1. Let us Know *Jesus* carrying on the great Work of Salvation in his Resurrection, and during the Time of his Abode upon the Earth after his Resurrection. This is worth the knowing; on it depends our Justification, Sanctification, Salvation; *For if Christ be not risen, we are yet in our Sins, and our Faith is in vain, and our Hope is in vain.* O my Soul, study this Point; many take it up in gross, they can run over this Article of their Creed, *The third Day He rose again from the Dead*; but for a particular Understanding of it, in respect of the Time, or the End, or the Manner, or the Certainty, how many are to seek? I shall appeal to thyself, are not many Discoveries already made which before thou never tookest Notice of! and if thou wouldst but study this Point, how much more might yet appear? especially to thine own Good; it is not enough to know *Christ's* Resurrection, unless thou know it for thyself. Be sure thou hast this in Mind, *That Christ rose again, but what's that to me?* Saving Knowledge is ever joined with a particular Application; if *Christ* be my Head, then He could not rise, but I rose with Him, and in Him; and thus, O my Soul, look on *Christ*; and thus search into every Particular of *Christ's* Resurrection;

rection; come study when he rose; study the Arguments that make out *Christ's* Resurrection sure and certain; study all the Apparitions of *Jesus Christ*; O what delightful Studies are these! Hadst Thou been with them to whom *Christ* appeared, would not thy Heart have leaped with Joy? Come, study it close, for the Benefits of these Apparitions extend to thee. *Know this for thyself.*

SECT. 2. *Of considering JESUS in that Respect.*

LET us consider *Jesus* carrying on this Work of our Salvation in his Resurrection.

1. CONSIDER the Time when *Christ* rose again. As *Christ* had his three Days, and no more, so must thou have the same three Days like unto his; the First Day was called the Day of Preparation; the Second was the Sabbath-day; and the Third Day was the Resurrection Day; so thy First Day is a Day of Preparation, a Day of Passion, wherein thou must strive against Sin and *Satan*, wherein thou must suffer all their Darts 'till thou diest; and thy Second Day is a Day of Rest, wherein thy Body must lie in the Grave, and thy Flesh rest in Hope; wherein thou shalt enter into Peace, and rest in thy Bed, untill the Trumpet sound, and bid thee, *Arise, and come to Judgment*; and thy Third Day is a Day of Resurrection.

2. CONSIDER the Reasons why *Christ* arose; was it not to confound the *Jews*? They could not endure to hear of *Christ's* Resurrection, and therefore when *Peter* and the other Apostles preached that Point, *They were cut to the Heart, and took counsel to slay them.* Again, was it not to confirm the Faith of *Christ's* Followers? 'Till He was risen, their

their Faith was weak ; but after He had shewed Himself alive by many infallible Proofs, they could then cry out, *My LORD, and My GOD.* Again, was it not to evidence, that He had fully satisfied all our Debts? The Apostle tells us, that *Christ* was our *Surety*; at his Death He was arrested, and cast into Prison, whence He could not come 'till all was paid; and therefore to hear that *Christ* is risen, is a clear Evidence that GOD is satisfied. Again, was it not to conquer Sin, Death and Devil? Now He took from Death his Sting, and from Hell its Standard; now He seized upon the Hand-writing that was against us, and nailed it to his Cross; now He spoiled Principalities and Powers, and carried away the Keys of Death and Hell; now He came out of the Grave as a mighty Conqueror, saying, as *Deborah* did in her Song, *O my Soul, thou hast trodden down Strength, thou hast marched valiantly.* Again, was it not to become the First-fruits of them that sleep? *Christ* was the First that rose again to die no more; and by Virtue of his Resurrection (as being the First-fruits) we must rise again; *As in Adam all die, even so in Christ shall all be made alive; every Man in his own Order, Christ the First-fruits, and afterwards they that are Christ's at his coming.* Again, was it not that He might be declared to be the Son of GOD? Was it not that He might be exalted, and glorified? This is the main Reason of all; see thou to this! O give Him the Glory of his Resurrection; so meditate, and consider on this Transaction, as to ascribe to his Name all Honour and Glory. What, is He risen from the Dead? *Hath GOD highly exalted Him, and given Him a Name above every Name?* O then let every Tongue confess, *That Jesus Christ is LORD, to the Glory of GOD the Father.*

3. CONSIDER the Manner of *Christ's* Resurrection. 1. He rose as a common Person; in which respect his Resurrection concerns us no less than Himself. We must not think that when *Christ* was raised, it was no more than when *Lazarus* was raised; his Resurrection was the Resurrection of us all; it was in the Name of us all, and had in it a seed-like Virtue, to work the Resurrection of us all.— 2. He rose by his own Power; and so did none but *Jesus Christ* from the Beginning of the World. O my Soul, He was able to raise Himself, much more is He able to raise thee up. 3. He rose with an Earthquake: O the Power of *Christ*! What ailed thee, O Earth, to skip like a Ram? *The LORD reigneth, and therefore the Earth is moved.* O what a rocky Heart is mine? How much harder than that Rock, that moves not, melts not at the Presence of God, the Presence of the God of *Jacob*?

4. AN Angel ministred to Him at his Resurrection; *An Angel came, and rolled back the Stone from the Door, and sate upon it.* Angels were the first Ministers of the Gospel, the first Preachers of *Christ's* Resurrection; they preached more of *Christ* than all the Prophets did; they first told the Woman; that *Christ was risen*; and they did the first Service to *Christ* at his Resurrection, *in rolling the Stone from the Door's Mouth.* O my Soul, that thou wert but like these blessed Angels! How is it that they are so forward in God's Service, and thou art so backward? One Day thou expectest to be equal with the Angels, and art thou now so far behind them?—Many of the Bodies of the Saints arose out of their Graves at his Resurrection; as the Angels ministred, so the Saints waited on Him; look upon them as the Fruit of *Christ's* Resurrection, and as an Earnest of thy own.—*Christ* rose again with a true and perfect Body, with an incorruptible and
powerful

powerful Body, with a spiritual and agil Body, with a glorious Body, brighter than the *Sun* in his utmost Glory; and *He shall change our vile Bodies, that they may be fashioned unto his glorious Body.* O consider of it, 'till thou feelest the Influence, and comest to the Assurance of this blessed Change.

1. CONSIDER the several Apparitions of *Jesus Christ*.

2. MUSE on his Apparition to *Mary Magdalen*: Oh the Grief before He appeared! And, Oh the Joys when He appeared!—1. Before, she apprehended nothing, but that some or other had took away her LORD: These were all the Words she uttered; *They have taken away my LORD, and I know not where they have laid Him.*—2. After he appeared, she was filled with Joy: When nothing else would satisfy, *Jesus* Himself appears. At first He is unknown, she takes Him for the Gardener; but within a while He utters a Voice that opens both her Ears and Eyes: *And Jesus saith unto her, Mary.* It was the sweetest Sound that ever she heard; hereby the Cloud is scattered, and the *Sun* of Righteousness appears; this one Word lightens her Eyes, and cheers her Heart.

I KNOW not in all the Book of GOD a Soul more depressed with Sorrow, and lifted up with Joy: O meditate on this! if *Christ* be absent, all is Night; but if *Christ* appear, He turns all again into light-some Day.

3. MUSE on his Apparition to the ten Disciples. *When the Doors were shut for Fear of the Jews, then came Jesus, and stood in the Midst, saying to them, Peace be unto you.* Before his Apparitions, Sorrow and Fear had possessed all their Spirits; sometimes they

they walked abroad, and were sad; and sometimes they kept within, and shut the Doors upon them, as being exceedingly afraid: In this Condition *Jesus Christ* (that knows best the Times and Seasons of Grace and Comfort) comes and stands in the Midst of their Assembly; He comes in, they know not how; and no sooner He is in, but He salutes them, *Peace be unto you.*

THIS was the Prime of all his Wishes; no sooner is He risen, but He wisheth *Peace* to all his Apostles; no sooner meets He with them, but the very Opening of his Lips was with these Words: They are the first Words, at the first Meeting, on the very first Day.—A sure Sign that *Peace* was in the Heart of *Jesus Christ*; howsoever it is with us, *Peace*, or War; there is the Commonweal where *Christ* is King; and there is nothing but *Peace*. Come, examine: Art thou, O my Soul, a Member of this Body? A Subject of this Commonweal? Hath the Influence of *Christ's Peace* (wrought and declared at his Resurrection) any Force on thee? Hast thou *Peace* with God? and *Peace* within? and *Peace* without? Dost thou feel that Ointment poured upon *Aaron's Head*, and running down the Skirts of his Garments? Doth the Spirit assure thee, that *Christ* the Prince of *Peace* hath made *Peace* and Reconciliation betwixt God and thee. O how beautiful upon the Mountains would the Feet of him be, that should publish *Peace*, that should bring these good Tidings, that thou art a Citizen of that Jerusalem where God is King, and *Christ* the Prince of *Peace*? Where all the Buildings are compact together, as a City that is at Unity within itself?

SECT. III. *Of Desiring JESUS in that Respect.*

LET us desire *Jesus* carrying on the great Work of our Salvation in his Resurrection.

BUT what is there in *Christ's* Resurrection, that should move our Souls to desire it?

I ANSWER, 1. Something in itself. 2. Something in Reference to us.

1. THERE is something in itself. Had we but a View of the Glory, Dignity, and Excellency of *Christ*, as raised from the Dead, it would put us on this heavenly Motion; we should *fly as the Eagle that hasteth to eat*. The more excellent and glorious any Good is, the more eager should our Desires be: Now *Christ* raised from the Dead, is an excellent Object; the Resurrection of *Christ* is the Glorifying of *Christ*; yea, his Glorifying took its Beginning at his blessed Resurrection; now it was that GOD highly exalted Him, and gave Him a Name above every Name.

2. THERE is something in Reference unto us; as,
1. *He rose again for our Justification*. I must needs grant, that *Christ's* Death, and not his Resurrection, is the meritorious Cause of our Justification; but on the other Side, *Christ's* Resurrection, and not his Death, is for the Applying of our Justification: As the Stamp adds no Vertue, nor Matter of real Value to a Piece of Gold, but only it makes that Value, which before it had, actually appliable and current unto us; so the Resurrection of *Christ* was no Part of the Price or Satisfaction which *Christ* made to GOD, yet is it that which applies all his Merit, and makes them of Force unto his Members.

bers. *If Christ be not risen again, ye are yet in your Sins, and your Faith is in vain.* Remission of Sin (which is a Part of our Justification) though purchased by *Christ's* Death, yet could not be applied to us, or be made ours without *Christ's* Resurrection; and in this Respect, Oh how desirable it is!

3. HE rose again for our Sanctification. So the Apostle, *He hath quickened us together with Christ, and hath raised us up together with Christ.* If you would know how you that were blind in Heart, uncircumcised in Spirit, utterly unacquainted with the Life of GOD, are now Light in the LORD, affecting heavenly Things, walking in Righteousness; it comes from this blessed Resurrection of *Jesus Christ*; we are quickened with Christ; it is *Christ's* Resurrection that raised our Souls. Whence, *Reckon yourselves to be dead unto Sin, but alive unto GOD through Jesus Christ our LORD.* This is the End of *Christ's* Resurrection, that we should be new Creatures, of new Lives, new Principles, new Conversations: He rose again for our Sanctification.

4. HE rose again for our Resurrection to eternal Life: *Christ* is the Pattern, and Pledge, and Cause of the Resurrection of our Bodies; *For since by Man came Death, by Man came also the Resurrection of the Dead.* There is a Vertue flowing from *Christ* to his Saints, by which they shall be raised up at the latter Day: Not but that all the Wicked shall be raised again by the Power of *Christ*, as He is a Judge; for all that are in their Graves shall hear his Voice, and they shall come forth; yet with this Difference, they that have done Good, unto the Resurrection of Life; and they that have done Evil, unto the Resurrection of Damnation.

5. HE rose again for the Assurance of our Justification, Sanctification, and Salvation. This is the Reason why the Apostle useth these Words to prove the Resurrection of *Christ*, *I will give you the sure Mercies of David*: None of GOD's Mercies had been sure to us if *Christ* had not risen again from the Dead. But now all is made sure; his Work of Redemption being fully finished, the Mercy which thereupon depended, was now made certain, (and as the Apostle speaks) *sure unto all the Seed*.

METHINKS a Thought of this Object, in Respect of itself, and in Respect of us, should put our Souls into a longing Frame: Is it not a desirable Thing to see the King in his Beauty? If *Christ* incarnate was the *Desire of Nations*, how much more is *Christ* in his Glory? If it was *Augustin's* great Wish to have seen *Christ* in the Flesh, how should we wish to see *Christ* risen from the Dead? In this Consideration we cannot fathom the thousand, thousand Part of the Worth and Excellency of *Jesus Christ*. Or if *Christ's* Resurrection in itself will not stir up our Desires, is it not desirable in Reference unto us? What, that He should rise again for our Justification? That by Virtue of his Resurrection, thy Soul should appear righteous before the Judgment-Seat of GOD! O, my Soul, that thy Portion may be with theirs who have Right and Title to this blessed Resurrection of *Jesus Christ*! O that thou wert on the Wing in thy Desires after *Christ*! O that feelingly thou knewest him, and the Power of his Resurrection! that thou wert resolved to give no Sleep to thine Eyes, nor Slumber to thine Eyelids, untill thou couldst say, *Christ's Resurrection is mine!*

SECT. IV. *Of Hoping in JESUS in that Respect.*

LET us *Hope in Jesus*, as carrying on the great Work of our Salvation in his Resurrection. We may examine the Firmness of our Hope in *Christ's* Resurrection by these Signs:

1. IF *Christ's* Resurrection be mine, then is *Christ's* Death mine; the Fruits or Effects of *Christ's* Death and Resurrection cannot be severed: *If we have been planted together in the Likeness of his Death, we shall be in the Likeness of his Resurrection.*

2. IF *Christ's* Resurrection be mine, then is *Christ's* Spirit mine, yea, then I am quickned by the Spirit of *Christ*. *If any Man have not the Spirit of Christ, he is none of His:—But if the Spirit of Him that raised up Jesus from the Dead dwell in you, then He that raised up Christ from the Dead, shall also quicken your mortal Bodies (and I may add your immortal Souls) by his Spirit that dwelleth in you.* *Christ's* Spirit (if *Christ's* Resurrection be ours) will have the same Effect in our Souls, that it had in his Body; as it raised up the one, so it will raise up the other; as it quickned the one, so it will quicken the other: But how shall we know whether we have received this quickning Spirit? Many pretend to the Spirit, but how may we be assured that the Spirit is ours? I answer,

(1.) THE Spirit is a Spirit of Illumination; here is the Beginning of his Work. He begins in Light; as in the first Creation, the First-born of GOD's Works was Light. GOD said, *let there be Light, and there was Light*; so in this new Creation, the first Work is Light; GOD, who commanded the Light to shine out of Darkness, hath shined into our Hearts; to give the Light of the Knowledge of the Glory of GOD.

in the Face of Jesus Christ. There is a Light in the Mind, and a Light in the Heart, of those who have the Spirit of *Christ*; not only to know the Truth, but to love it, believe it, embrace it. Consider whether any of this new Light of *Jesus Christ* hath shined into thy Heart; take Heed, deceive not thyself, thou mayst have a great deal of Wit and Knowledge, and yet go to Hell; this Light is a Light shining into thy Heart; this Light is a *Christ*-discovering Light; this Light is a Sin-discovering Light; this Light will cause thee to find out thy Hypocrisy, Deadness, Dulness in Spiritual Duties; if thou hast not this Light, thou art near to eternal Burnings; Darkness is one of the Properties of Hell, and without this Light, inward Darkness will lead to utter Darkness, where is *Weeping and Wailing, and Gnashing of Teeth.*

(2.) THY quickening Spirit is a Spirit of Sanctification; such was the Spirit whereby *Christ* was raised. *He was declared mightily to be the Son of GOD, according to the Spirit of Sanctification by the Resurrection from the Dead.* That Spirit which raised up *Jesus Christ*, was the same Spirit which sanctified his human Nature; and such is that quickning Spirit to all in whom it dwelleth; it is a Spirit of Holiness, and it works Holiness, changing the Heart, and turning the Bent of it from Sin to Holiness. *If any Man be in Christ, he is a new Creature; old Things are passed away, behold all Things are become new.* O, my Soul, try thyself by this Sign, dost thou find such an inward Change wrought in the Soul? Dost thou find the Law of GOD, a Law of Holiness written on thy Heart? Dost thou find a Law within thee contrary to the Law of Sin, commanding with Authority that which is Holy and Good? If so, surely this is no other, but the Law of the Spirit of Life in *Jesus Christ*; or the Law of this

this quickening Spirit, communicated from *Christ*, unto the Soul.

(3.) If *Christ's* Resurrection be mine, then am I planted together in the Likeness of *Christ's* Resurrection; then I am made conformable to *Christ* in his Resurrection; now if we would know wherein that Resemblance is, the Apostle tells us, *That like as Christ was raised up from the Dead by the Glory of the Father, even so we also should walk in Newness of Life.* Our Mortification is a Resemblance of *Christ's* Death, and our Vivification is a Resemblance of *Christ's* Resurrection. In this Ground of our Hope concerning our Interest in the Resurrection of *Christ*, I shall propound these Questions:

1. WHETHER our Souls are vivified?

2. WHETHER we grow in our Vivification?

FOR the First, the Truth of our Vivification will appear by these Rules:

(1.) TRUE Vivification is general, both in Respect of us, and in Respect of Grace.

IN Respect of us, it is diffused throughout the whole Man; *The very GOD of Peace sanctify you wholly* (saith the Apostle). And, in Respect of Grace, it is in every Grace. Indeed, some Christians are eminent in some Graces; and some in others; some have more Love, and some more Knowledge, and some more Patience, and some more Self-denial; but all that are true Christians have each of these Graces in some Measure; if Vivification be true, there is a whole Work of Grace both in Heart and Life; as the Light in the Air runs

runs through the whole Hemisphere, so the Grace runs through the whole Man.

(2.) TRUE Vivification is a new Life acting upon a new Principle of Faith. *The Life which I now live in the Flesh, I live by the Faith of the Son of GOD. Paul's Life is a Spiritual Life, and the Spring of his Life is the Son of GOD. Jesus Christ is essentially, fundamentally Life itself, and by his Incarnation, Passion, Resurrection, He is Life for his Saints; they live by Him, and in Him, and for Him, and through Him; He is the Heart of their Spiritual Life. O, my Soul, dost thou live this Life of Faith on the Son of GOD? Canst thou make Use of Christ in every Condition? Dost thou look up to Jesus, and desirest no more good Name, Repute, or Honour than Christ will afford thee? Or, in case of Death, dost thou like Stephen resign thy Soul to Christ? Dost thou see Death conquered in the Resurrection of Christ? Dost thou look beyond Death? Dost thou over-eye all Things betwixt thee and Glory? O the Sweet of this Life of Faith on the Son of GOD! If thou knowest what this means, then mayst thou assure thyself of thy Vivification.*

(3.) TRUE Vivification is a new Life acting upon a new Principle of Hope of Glory. *Blessed be the GOD and Father of our Lord Jesus Christ, which according to his abundant Mercy, hath begotten us again to a lively Hope, by the Resurrection of Jesus Christ from the Dead, to an Inheritance incorruptible and undefiled, that fadeth not away reserved in Heaven for you. By Christ's Resurrection we have a lively Hope of our Resurrection unto Glory: Is not Christ our Head? and if He be risen to Glory, shall not his Members follow after Him? Certainly there is but one Life, one Spirit, one Glory of Christ and his Members; The Glory which thou gavest me, I have*

have given unto them, said *Christ*. The Soul that is vivified, hath a lively *Hope of Glory* on several Grounds. As, [1.] Because of the Promises of Glory set down in the Word: Now on these Promises Hope fastens her Anchor; if *Christ* hath promised, how should I but maintain a lively Hope? [2.] Because of the First-fruits of the Spirit; there are sometimes Foretastes of the Glory, Drops of Heaven poured into a Soul; whence it comfortably concludes, If I have the Earnest and First-fruits, surely in his Time *Jesus Christ* will give the Harvest. [3.] Because of *Christ's* Resurrection unto Glory: Now He arose as a common Person, and He went up into Heaven as a common Person; whence Hope is lively, saying, Why should I doubt, seeing, I am quickened together with *Christ*, and raised up together with *Christ*, and am made to sit together with *Christ* in Heavenly Places? Try, O my Soul, by this Sign: Art thou lively in the Hope of Glory? Doth thy Heart leap within at that Thought of thy Inheritance in Heaven? In a lively Fountain the Waters will leap and sparkle; so if thy Hope be lively, thou wilt have living Joys, living Speeches, living Delights; amidst all thy Afflictions thou wilt say, These will not endure for ever; I myself shall away ere long, Glory will come at last. O the Sweet of this Life of Hope? If thou feelest these Stirrings, it is an Argument of thy Vivification.

(4.) TRUE Vivification acts all its Duties upon a new Principle of Love to *Christ*; Men not enlivened by *Jesus Christ* may do much, and go far in outward Service; yea, they may come to Suffering, and yet without Love to *Christ*, all is lost, all comes to Nothing. Though I speak with Tongues of Men and Angels,—though I have the Gift of Prophecy, and understand all Mysteries, and all Knowledge,—though I bestow all my Goods to feed the Poor;
and

and though I give my Body to be burnt, and have not Love, it profiteth me Nothing. But how we may know that all our Actings are out of Love to Jesus Christ? I answer,

1. If we act by the Rule of Christ. *If ye love Me, keep my Commandments.—He that hath my Commandments and keepeth them, he it is that loveth Me.—If any Man love Me, he will keep my Commandments.* He that loves Christ, will look upon every Act, every Service, every Performance, whether it be according to the Rule of Christ, and then on he goes with it.

2. If we act to the Honour of Christ. We may Pray and Hear, and Preach, and Act ourselves more then for the Honour of Jesus Christ; while Christ shewed Miracles, and fed his Followers to the Full, they cried up Jesus, and none like Jesus; but when He pressed Sincerity upon them, and Preparation for Sufferings, from that Time many of his Disciples went back, and walked no more with Him. It's no News for Men to fall off when their Ends fail; only they that love Christ, look not at these outward Things: And hence it is, that in all their Actings, they will carry on the Design of the Father, in advancing the Honour of the Son, whatever it cost them. O my Soul, apply this to thyself; if thou livest the Life of Love, if in all thy Actings, Duties, Services, thou art carried on with a Principle of Love to Jesus Christ, it is a sure Sign of thy Vivification.

For the second Question, whether we grow in our Vivification? We may discover it thus:

1. WE grow, when we are led on to the Exercise of new Graces; this the Apostle calls adding one Grace unto another: *Add to your Faith, Virtue; and*

and to *Virtue*, *Knowledge*; and to *Knowledge*, *Temperance*; and to *Temperance*, *Patience*; and to *Patience*, *Godliness*; and to *Godliness*, *Brotherly Kindness*; and to *Brotherly Kindness*, *Charity*. At first a Christian doth not exercise all Graces; tho' all Graces be planted in him, yet the Exercise of them is not all at once; but, as wicked Men are led on from one Sin unto another; and so grow worse and worse, so good Men are led from one Grace to another; and so increase, *Tribulation working Patience*, and *Patience Experience*; and *Experience Hope*.

2. WE grow, when we find new Degrees of the same Grace; as when Love grows more fervent, when Knowledge abounds, and hath a larger Apprehension of spiritual Things; when Faith goes on to Plerophory, or full Assurance of Faith. When Godly Sorrow proceeds from Mourning for Sin, as contrary to GOD's Holiness; to mourn for it, as contrary to Him who loves us; when Obedience enlargeth its Bounds, and we abound more and more in the Work of the LORD. *I know thy Works* (said Christ to the Church of Thyatira) *I know thy Works, and the Last to be more than the First.*

3. WE grow, when the Fruits and Duties we perform grow more ripe, more spiritual, and more to the Honour of Christ; it may be we pray not more, nor longer than sometimes we used; it may be our Prayers have not more Wit, or Memory, than sometimes they had, yet they are more savoury, more spiritual, and more to Christ's Honour, than sometimes they were. Now we must know, that one short Prayer, put up in Faith, with a broken Heart, and aiming at the Honour of Christ, argues more Growth in Grace, than Prayers of a Day long, and never so eloquent, without the like Qualifications. In every Duty we should look at
their

their Ends; and Aims, for if we debase ourselves, in the Sense of our own Vileness, and Emptiness, and Inability; and if we aim at GOD's Honour, and Praise, and Glory, it is a good Sign of Growth; we call this the spiritual Part of Duty, when it is from GOD, and through GOD, and to GOD.

4. WE grow, when we are more rooted in *Christ*; so the Apostle describes it, *a Growing up unto Him in all Things*. Growth of Grace, is usually expressed by the growing into *Christ*; *Grow in Grace, and in the Knowledge of our LORD and Saviour, Jesus Christ*. As if to grow in Grace without Him, were nothing, as indeed it is not. Philosophers, moral Men, and others, may grow in Virtues, but not in *Christ*. Come then, search and try, whether we are more rooted in *Christ*: When a young Plant is new set, the Roots are a small Depth in the Earth, one may pull them up with his Hands; but as the Tree shooteth up in Height, so it strikes the Root deeper and deeper: So it is with us; we have not so firm and near a Conjunction with *Christ*, at our first Union; but the more we live with Him, like good Trees, bringing forth the Fruits of Righteousness, the more we strike Root downwards.

O MY Soul, try the Growth of Vivification by these few Signs; art thou led on to the Exercises of new Graces, adding Grace to Grace? Dost thou find new Degrees of the same Grace? Is thy Love more hot, thy Faith more firm? All thy Boughs more laden and filled with the Fruits of Righteousness? Are all thy Duties more spiritual? Are thy Ends more raised to aim at GOD, to sanctify Him, and to debase thyself? Art thou more rooted in *Christ*? In all thy Duties, Graces and gracious Actings, hast thou learnt habitually to say, *I live,*
yet

get not I, but Christ liveth in me? Dost thou interest Christ more and more in all thou dost? Dost thou know and affect Christ more and more? Come, search, try; it may be little Winds have formerly shaken thee; but thy Root is struck lower into Christ; and now thou art not so soon shaken with every Wind; surely thy Hope is well grounded; thou hast a Part in Christ's Resurrection.

SECT. V. *Of Believing in JESUS in that Respect.*

LET us believe in Jesus, as carrying on the great Work of our Salvation in his Resurrection.

SCRUPULOUS Souls! throw not away your Confidence; ought not Christ to have suffered these Things, and to enter into his Glory? Was not Satisfaction and Justification, Payment of Debt, and Discharge of Bonds required of Him, and of Necessity for us? O believe, and that I may persuade to Purpose, I shall lay down, as before; 1. Some Directions; and, 2. Some Encouragements of Faith.

1. FOR Directions of Faith, in Reference to Christ's Resurrection, remember

(1.) FAITH must directly go to Christ.

(2.) FAITH must go to Christ, as GOD in the Flesh.

(3.) FAITH must go to Christ, as GOD in the Flesh made under the Law.

(4.) FAITH must go to Christ, not only as made under the directive Part of the Law by his Life, but under the penal Part by his Death.

(5.) FAITH must go to Christ as GOD in the Flesh, made under the directive and penal Part of the Law, and as quickened by the Spirit. He was put to Death in the Flesh (saith Peter) and quickened by the Spirit. And accordingly must be the Method, and Order of our Faith. After we have looked on Christ as dead in the Flesh, we must go on

to see Him as quickened by the Spirit; *if Christ was not raised, or quickened* (saith the Apostle) *your Faith were in vain*; as if he had said, to believe in *Christ* as only in Respect of his Birth, Life, Death, and to go no farther, were but a vain Faith; therefore all the Sermons of the Apostles represented *Christ*, not only as crucified, but as raised. This was the Way of the Apostles preaching; they told an History (I speak it with Reverence) *of one Jesus Christ, that was the Word of GOD, and that was become Man, and how He was crucified at Jerusalem, and how He was raised from the Dead*; and all this in a plain, simple, spiritual Manner; and while they were telling those blessed Truths, the Spirit fell upon the People, and they had Faith wrought in them. *Faith is not wrought so much in the Way of Ratiocination, as by the Spirit of GOD, coming upon the Souls of People, by the Relation or Representation of Jesus Christ to the Soul.* And this our LORD Himself hints, *as Moses lifted up the Serpent in the Wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him shall not perish, but have everlasting Life.* Come then, set we before us, *Christ* raised; and in that Respect, we must look up to Jesus.

(6.) FAITH in going to *Christ*, as raised from the Dead, is principally, and mainly to look to the End of *Christ* in his Resurrection; very Devils may believe the History of *Christ's* Resurrection, *they believe and tremble*; but the People of GOD are to look at the Meaning of *Christ*, why He rose from the Dead. 1. The supreme End was GOD's Glory, and that was the Meaning of *Christ's* Prayer, *Father, the Hour is come, glorify thy Son, that thy Son also may glorify Thee*; with which agrees the Apostle, *He rose again from the Dead, to the Glory of the Father.* 2. The subordinate Ends were many: As, 1. That He might tread on the Serpent's Head.

Head. 2. That He might destroy the Works of the Devil. 3. That He might be the First-fruits of them that sleep. 4. That He might assure our Faith, that He is able to keep that which we have committed to Him against that Day. 5. That He might be justified in the Spirit; as He was begotten in the Womb by the Spirit; led up and down in the Spirit, offered up by the eternal Spirit, so He was raised from the Dead by the Spirit, and justified in his Spirit at his Resurrection. *Christ* was under the greatest Attainder that ever Man was, He stood publickly charged with the Guilt of a World of Sins; and therefore He was raised up from the Power of Death, that He might be declared a righteous Person. 6. That He might justify us, *as by the Offence of one, Judgment came upon all for Condemnation, even so by the Righteousness of one, the free Gift came on all Men unto Justification.*

(7.) THAT He might beget us a-new, by his Resurrection; *Blessed be the GOD and Father of our LORD Jesus Christ, which according to his abundant Mercy hath begotten us again—by the Resurrection of Jesus Christ, from the Dead.* And this He doth two Ways. 1. As our Pattern; *Like as Christ was raised from the Dead,—even so we also should walk in Newness of Life: And likewise reckon ye yourselves, to be alive unto GOD, through Jesus Christ our LORD.* 2. As the efficient Cause thereof, *for when we were dead in Sin, He hath quickened us together with Christ; and ye are risen with Him through the Faith of the Operation of GOD, who hath raised Him from the Dead.* O the Power of *Christ's* Resurrection! If we saw a Man raised from the Dead, how should we admire at such a wonderful Power; but the raising of one dead Soul, is a greater Work, than to raise a Church-Yard of dead Bodies.

(8.) THAT He might sanctify us, which immediately follows the other,—*But yield yourselves unto*

GOD, as those that are Alive from the Dead, and your Members as Instruments of Righteousness unto GOD. In our Regeneration we are risen with Christ, it is the Apostle's Argument, *If ye then be risen with Christ, seek those Things which are above,—Set your Affections on Things above, and not on Things on the Earth.* As the Death of Christ hath the special Influence upon our Mortification, so the Resurrection of Christ hath the special Influence on our Vivification, *He hath quickened us together with Christ, and hath raised us up together with Christ.*

BUT how should I manage my Faith, to draw down the Virtue of Christ's Resurrection for my Vivification? I answer:—

Go to the Well-head; look into the Resurrection of Jesus Christ. This one Act contains in it these particulars; As, 1. That I must go out of myself, to something else; this is that Cheek that lies upon that Work of Grace, to keep out Pride, that Faith sees the whole Good of the Soul in a principle extraneous, even the Springs of Jesus. 2. That I must attribute wholly, freely, joyfully, all that I am, to Jesus Christ, and to the effectual Working of his Grace. *By the Grace of GOD I am what I am; and I laboured more abundantly than they all, yet not I, but the Grace of GOD which was with me.* The Life of Grace springs only from the Life and Resurrection of Jesus Christ, and therefore as I must deny myself, so I must attribute all to Him from whom it comes. 3. I must lie at his Feet with an humble Dependence upon Him, and Him alone for the Supplies of Grace; this was the Apostle's Practice: *O that I may be found in Him! O that I may know Him, and the Power of his Resurrection? O that by any Means, I might attain unto the Resurrection of the Dead!* Christ is the Fountain of Life, Faith is the Means of Life; the Power

Power and Original of Life, is intirely reserved to *Jesus Christ*; but Faith is the Band on our Part, whereby we are tyed unto *Christ*, and live in *Christ*; and thus saith *Christ* Himself, *I am the Resurrection and the Life*. Is that all? No, *He that believeth in Me, though he were dead, yet shall live*. And *I am the Bread of Life*. Is that all? No, *He that cometh to Me shall never hunger, and He that believeth in Me shall never thirst*.

THEREFORE pray for an Increase of Faith, complain to *Christ*, tell Him thou canst not believe as thou wouldst, thou canst not get in so much of *Christ* into thy Soul as thou desirest.

AND act thy Faith vigorously on *Christ's* Resurrection, for a farther Degree of Quickening. *Christ* is an everflowing Fountain, and He would have Believers to partake abundantly of what is in Him; He cannot abide that any should content themselves with a present Stock of Grace; *Christ* is not as a Stream that fails, or as a Channel that runs dry; no, *Christ* is the Fountain of Life, He is the chief Ordinance of Life that ever GOD set up. I know there are other Means of *Christ's* Appointment, but if thou wilt live at the Spring, drink in there, yea drink abundantly, according to the overflowing of this Fountain.

Thus for Directions; now for the Encouragements of our Faith, to believe in *Christ's* Resurrection.

I. CONSIDER of the Virtue, and Influence of this Object, into all that golden Chain of Privileges; *If Christ be not raised, you are yet in your Sins; then they also which are fallen asleep in Christ are perished*. From the Resurrection of *Christ* flow all those Pri-

vileges, even from Justification to Salvation. The first is clear, and therefore all the rest.

2. CONSIDER that *Christ's* Resurrection and the Effects of it, are nothing unto us, if we do not Believe. It is Faith that brings down the particular Sweetness, and Comforts, of *Christ's* Resurrection unto our Souls: It is Faith that puts us in the actual Possession of *Christ's* Resurrection; whatsoever *Christ* is to us before Faith, yet really we have no Benefit by it, until we believe it: It is Faith that takes hold of all that *Christ* have done for us; and gives us the actual Enjoyment of it; O let not the Work stick in us! What, is *Christ* risen from the Dead? And shall we not eye *Christ*, and take Him Home to ourselves by Faith? The Apostle tells us, that *he that believed not, hath made GOD a Liar, because he believeth not the Record that GOD hath given of his Son*. Unbelief be-lies GOD in all that He hath done for us. O take Heed of this; without Faith, what are we better for *Christ's* Resurrection.

3. OR if we are dazled, hear his Voice, *Fear not, I am the First and Last, I am He that liveth, and was dead; and behold I am alive for evermore. Amen*. As if He had said; Come, cast your Souls on Me; it is I that have conquered Sin, Death, and Hell, for you. It is I that have broke the Serpent's Head, that have took away the Sting of Death, that have cancelled the Bond of the Hand-writing against you, that have in my Hands a general Acquittance of your Sins. Come, take it, take Me, and take all with Me; only believe in Him who is risen again for your Justification.

SECT. VI. *Of Loving JESUS in that Respect.*

LET us Love Jesus, as carrying on the great Work of our Salvation.

1. IN his Apparition to *Mary*, *Jesus* saith unto her, *Woman, why weepest thou? Whom seekest thou?* Were not these kind Words from *Jesus Christ*? How often hath thy Heart sighed out Complaints, *O where is He whom my Soul loveth?* *I Charge you, O Daughters of Jerusalem, if ye find my Beloved, that ye tell Him I am sick of Love?* And then, was not *Christ* seen in the Mount? Was not thy Extremity his Opportunity? Did not He bespeak thy Comforts with these Words, *Why weepest thou? Whom seekest thou? What wouldst thou have that I can give thee? And what dost thou want that I can give thee?* If any Thing in Heaven or Earth will make thee happy, it is all thy own; wouldst thou have Pardon? Thou shalt have it, I freely forgive thee all the Debt; wouldst thou have Myself? Behold I am thine, thy Friend, thy LORD, thy Husband, thy Head, thy GOD. Were not these thy LORD's reviving Words? Were not these healing, quickening Passages of *Christ's* Love?

2. IN his Apparition to the Ten. *Jesus* stood in the Midst, and saith unto them, *Peace be unto you.* Lo here more Words of Love; in the Midst of their Trouble *Christ* stands in the Midst, speaking Peace to their Souls; and hath not *Christ* done the like to thee? Hast thou not many and many a Time been in Troubles, that thou knewest not which Way to turn thee? And even then, hath not *Christ* come to thy Spirit with an Olive-branch of Peace? Hath He not wrought Wonders in the Sea of thy restless Thoughts? Hath He not made a Calm? And more than so, hath He not filled thee with Joy and Peace, in Believing? Hath He not sent thee away from thy Prayers and Complaints, with a Piece of Heaven in thy Soul?

IMIGHT

I MIGHT thus go on to consider other Passages, in other Apparitions; but are not these enough to draw thy Love? O what Love was this! O what Humility was this? That *Christ* after his Resurrection, should converse with Men forty Days; worthy He was after so many Sorrows, Sufferings, Reproaches; after so cruel, ignominious, and bitter a Death, immediately to have gone to Glory. And for the Confirmation of his Disciple's Faith, He might have commanded the Angels to have preached his Resurrection; no, He Himself would stay in Person, He Himself would make it out by many infallible Proofs; He Himself would by his own Example learn us a Lesson of Love, of Meekness and Patience, in waiting after Suffering for the Reward.

METHINKS a few of these Passages, should set all our Hearts on a Flame of Love; if *Christ* be risen, set your Affections on Things above, and not on Things on the Earth. O if the Love of *Christ* were in us, it would make us wholly to dispise this World; it would make us to forget it, as worldly Love makes a Man forget GOD; nay, it would be so strong and ardent, that we should not be able freely to think on any Thing else but *Jesus Christ*; we should not then fear Contempt, or care for Disgrace, we should not fear Death, or the Grave, or Hell, or Devils, but we should sing in Triumph, O Death, where is thy Sting? O Grave, where is thy Victory? — Thanks be to GOD which gave us Victory through *Jesus Christ*, our LORD.

SECT. VII. Of Joying in JESUS in that Respect.

LET us Joy in *Jesus*, as carrying on the great Work of our Salvation, in his Resurrection. This
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is the great Gospel Duty, we should *rejoice in the LORD; yea, rejoice evermore.* A Christian Estate, should be a joyful and comfortable Estate, and have such Cause of Joy as the Children of Zion, *Sing O Daughter of Zion, shout O Jerusalem, be glad and rejoice with all thy Heart, O Daughter of Jerusalem.* A thousand Reasons might be rendered; but here is one, *Christ is risen from the Dead, and become the First-fruits of them that sleep.* A Commemoration of *Christ's Resurrection* hath ever been a Means of Rejoicing in God.

WHAT can be the Condition of thy Soul, wherein thou mayest not draw Sweet from *Christ's Resurrection*?

1. Is thy Conscience in Trouble for Sin? The Apostle tells thee, *the Answer of a good Conscience towards God, is by the Resurrection of Jesus Christ from the Dead.*

2. ART thou afraid of Condemnation? The Apostle tells thee, *He was delivered for our Offences, and He was raised again for our Justification.*

3. DOST thou question thy Regeneration? The Apostle tells thee, *He hath begotten us again by the Resurrection of Jesus Christ from the Dead.*

4. ART thou distressed, persecuted, troubled on every Side? The Apostle tells thee, wherein now consists thy Confidence, Comfort, Courage; to wit, in the Life of *Christ*, in the Resurrection of *Christ.* *We always bear about in the Body of the dying Jesus, that the Life of Jesus might also be made manifest in our Body; for we which live, are always delivered unto Death for Jesus Sake, that the Life also of Jesus might be made manifest in our mortal Flesh.*

5. ART

5. ART thou afraid of Death, Hell and the Power of the Grave? Why, now remember that *Christ* is risen from the Dead, and by his glorious Resurrection, Death is swallowed up in Victory. *Job* was so transported with this, that he eminently breaks out, "O that my Words were now written, O that they were printed in a Book! That they were graven with an Iron Pen and Lead, in the Rock for ever! For I know that my Redeemer liveth, and that He shall stand at the latter Day, upon the Earth; and tho' after my Skin Worms destroy this Body, yet in my Flesh shall I see God; whom I shall see for myself, and mine Eyes shall behold, and not another, tho' my Reins be consumed within me." No Man ever since *Christ* did speak more clearly of *Christ's* Resurrection and his own, than *Job* did here. Observe in it, O my Soul, *Job's* Wish, and the Matter wished; his Wish was, That certain Words which had been cordial to him, might remain to Memory. 1. That they might be written. 2. That they might be registered in a Book; enrolled upon Records, as publick Instruments. 3. That they might be engraven in Stone, and in the hardest Stone, the Rock; Records might last long, yet Time might injure them, and these Words he would have last for ever. *Moses* and *Job* are said to have lived at one Time; now *Moses* writ the Law in Stone, and considering that these Words were Gospel, there was no Reason that the Law should be in Tables of Stone, and the Gospel in Sheets of Paper; no, it were fit that this should be as firm and durable as that; "O that my Words were now written, O that they were printed in a Book!"

THE Matter wished, or the Words he would have written, are these, "I know that my Redeemer liveth, and that I shall live again." Here's

first

first his Redeemer Rising. 2. His own Rising and his Seeing God. This was the Matter of his Joy, his Redeemer must rise again; and he must rise too, and see his Redeemer. As *Christ* said of *Abraham*, "Your Father *Abraham* rejoiced to see my Day," and he saw it and was glad." So it appears of his Servant *Job*, he saw *Christ's* Day; both his first Day, and his latter Day, and he rejoiced and was glad.

AWAY all doubtful Thoughts; consider what Joys were of old, at the Fore-sight of *Christ's* Resurrection; but, especially what Joy was all the World over, when He rose again from the Dead; then came the Angels from Heaven, and appeared in white; *The Disciples were exceeding glad, when they saw the LORD*; all the primitive Saints rejoiced at this News; and because of it, loved the very Day on which *Christ* arose. Certainly the LORD's Day, was in high Esteem with the ancient Church, and the principal Motive was, because of *Christ's* Resurrection from the Dead. O that on these Days we could rejoice in the LORD, and again rejoice! O spend more of this Day in spiritual Rejoicing, especially in Commemoration of *Christ's* Resurrection (yea, and of the whole Work of Redemption) or else you will not answer the Institution of our LORD.

SECT. VIII. Of Calling on JESUS in that Respect.

LET us Call on Jesus.

I. LET us pray that *Christ's* Resurrection may be ours, and that we may be more and more assured of it. Let us say with the Apostle, *O that I may know Him, and the Power of his Resurrection.*

O that the Spirit of Holiness, which quickend *Christ* from the Dead, would by the same glorious Power beget Holiness, and Faith, and Love, and all other Graces in my poor Soul. O that *Christ* would by his Resurrection, apply his active and passive Obedience to me; O that He would be to me the LORD of the Living, and the Prince of Life; that He would overcome in me the Death of Sin, and that He would regenerate, quicken, renew, and fashion me, by the Power of Godliness, to become like Himself.

2. LET us praise GOD for *Christ's* Resurrection, and for all the Privileges flowing from it into our Souls. *Christ* is risen, by his Resurrection He hath justified, sanctified, quickened, saved our Souls; and therefore, ("Blessed be the GOD and Father of our LORD *Jesus Christ*") surely GOD requires a thousand *Hallelujahs*, and that we should bless Him upon a thousand-stringed Instrument. Here is Fewel enough, the LORD kindled a great Fire in every one of our Hearts, to burn out all our Lusts, and to enflame all our Hearts with a Love to *Jesus Christ*. Can we ever too much praise Him for all his Actings in our Behalf? Are not all GOD's Creatures called upon to rejoice with us, and to bless GOD for his redeeming of us? Sing O ye Heavens, for the LORD hath done it, shout ye lower Part of the Earth, break forth into Singing ye Mountains, O Forest, and every Tree therein, for the LORD hath redeemed Jacob, and glorified Himself in Israel. This is the Duty we shall do in Heaven, and I believe we are never more in Heaven (whilst on Earth) than when we are in this Exercise of praising GOD, and blessing GOD for *Jesus Christ*.

SECT. IX. Of conforming to JESUS in that Respect.

LET us conform to Jesus in Respect of his Resurrection.—

IN this Particular, I shall examine these Queries.

1. Wherein we must conform? 2. How this Conformity is wrought? 3. What are the Means of this Conformity?

FOR the first, wherein we must conform? I answer in a Word, in Vivification. *Christ's* Resurrection was to Newness of Life; it was a new Life, a Life different from that which He lived before, and so is our Vivification a new Life; it is a Life from a new Principle; of a new Income, and of a new Kind.

1. IT is a Life from a new Principle; before Vivification our Principle was the Flesh; but now we have a new Principle, the Spirit of GOD; even as the Soul dwells in the Body, so doth the Holy Ghost dwell in the Soul of a regenerate Person, animating, and actuating, and enlivening it.

2. IT is a Life of a new Income; I mean of Grace, Power and Light. Before Vivification, there was no such Income: A Man before his Conversion might hear, pray, and do all Duties; but alas! he feels no Power, no Communication with *Christ*. But after this, thou wilt in the Use of Ordinances, frequently feel the saving Incomes of GOD. In Prayer thou wilt feel the Spirit carrying thy Soul above itself; in Hearing the Word, thou wilt see the Windows of Heaven set open, and all Manner of spiritual Comforts showered down upon thee. In Meditation of the

Promises, or of divine Love, thou wilt find Quicknings, Encouragings, filling thy Heart with Gladness, and thy Mouth with Praises and Songs of Rejoicing. O what Fountains of Life are the Promises to a living Man? What Food? What Strength? What Life is a Thought of *Christ*, of Heaven, and of GOD's Love? Whereas all these glorious Things of the Gospel are to the natural Man but as a withered Flower, a sealed Book, a dry and empty Cistern; he hath no Use of them.

3. IT is a Life of another Kind. Before Vivification, we were dead in Sin whilst alive: But after Vivification we live a spiritual Life, an heavenly Life, an immortal Life. *If Christ be in you, the Body is dead because of Sin, but the Spirit is Life because of Righteousness*; the Body indeed is subject to corporal Death through the Remainders of Sin, but the Spirit, is Life here, and shall be Life hereafter, even for ever. I shall answer only to the Vivification usually wrought. First, in the Understanding. Secondly, in the Will.

FIRST, the Understanding lets in the Truth of what the Gospel hath recorded; and thence inferreth as to a Man's own self, that by the Assistance of the Spirit of Holiness, who raised up *Jesus* from the Dead, it's possible for him to attain this Life.

THEN it hath yet some brighter believing Beams; it confidently closeth with this Truth, that it is the Will of the LORD that he should come, and live, and believe, and lay hold on *Christ*; that GOD doth particularly call, and bid him come to *Christ* the Fountain of Life.

2. AND

2. AND now the Answer to this Call, is wrought in the Will.—

(1.) THE Will summons all its Confidences, and calls them off from every other Bottom, to bestow them wholly upon *Christ*; and this consists in our voluntary Renouncing all other Helps, excepting *Jesus Christ* alone; now it renounceth its own Righteousness; it calls Home Dependence from every other Object.

(2.) HEREUPON there is a willing and chearful Receiving of *Christ*, and Resignation of ourselves to his actual Disposal, to quicken us, and save us in his own Way.

(3.) UPON this follows the Soul's Confidence, and Dependence, upon *Jesus Christ* for Life and for Salvation; a clear Beholding of God in *Christ*, and *Christ* in the Promises, doth present such Variety and Fulness of Arguments, to bear up Hope and Affiance, that the Heart is resolved, and so resolved that we commit ourselves, and give our Souls in Charge to *Christ*, *I know whom I have believed, and I am persuaded He is able to keep that which I have committed unto Him, against that Day.*

THAT Union which thereby comes to be enjoyed with *Christ*, is such an Union as is fruitful in begetting a quickening Power in the Heart. Justification and Sanctification are Twins of a Birth; and hence it is, that Vivification (which is one Part of Sanctification) is wrought in the Soul after the self same Manner. First, the Understanding is enlightened. 2. The Will is changed. 3. All the Affections are renewed. 4. The Internals being quickened, there ensueth the Renewing of the outward Actions, Life and Conversation. And immediately

mediately upon this, Joy is made in Heaven by the Angels, GOD Himself applauded it, *For this my Son was dead, and is alive; He was lost, and is found.*

FOR the third Question; what are the Means of this Conformity, or Vivification on our Parts?

1. WAIT upon GOD in the Ministry of the Word, this is a Means whereby *Christ* ordinarily effecteth this Vivification: And by this Means it is that dead Souls are quickened; the Ministry of the Word is the Trumpet of *Jesus Christ*; when that sounds, who knows but He may quicken the Dead? Harken therefore to this Word of GOD.

2. EXERCISE Faith upon the LORD *Jesus*, as to Justification. As is the Clearness of our Souls in bottoming ourselves on *Christ* for Righteousness, so will be our Quickness, and successful Progress in the Work of Holiness.

3. TRACE every Ordinance, and every Duty for the Appearings of the Son of GOD. Be much in Prayer, Hearing, Reading, Fellowship with Saints, the Sacraments; be much in secret Conversions with GOD, in Meditation, Enquiries, Searchings; and (which is a precious Work) be much in diligent watching of, and hearkening to the Movings, Workings, Intimations of the Spirit of GOD; be much in observing the Methods and interpreting the Meanings and Language of GOD in all his secret Dispensations with the Soul. Certainly there will be Abundance of the Life of GOD conveyed to him that walks in these Paths. O for a Spirit of Prayer, Meditation; O for a Spirit swallowed up in Communion with GOD! *Thou meetest Him that worketh*

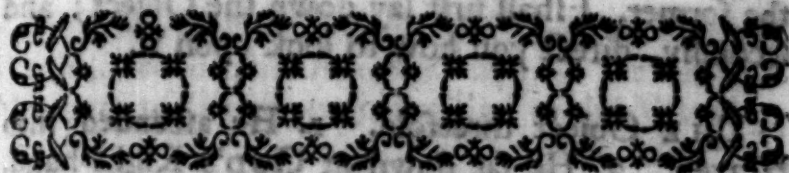
worketh Righteousness, and those that remember Thee in thy Ways.

4. LOOK much at *Christ* raised, *Christ* glorified; *Christ's* Resurrection was the Beginning of his Glory; and therein is comprehended both the Glory that draws Desires towards *Christ*, and the Grace and Power that establissheth Faith in its dependence. Could we keep our Hearts in a more constant View, and believing Meditation of the Glory of *Christ*, our Faces would certainly bring some Beams of Divinity with them from the Mount; the very Beholding of *Christ* hath a mighty Vertue to leave the Impressions of Glory upon our Spirits.

5. SEE our own personal Vivification bottomed upon the Resurrection of *Christ*; when we can by Faith get a Sight of this, it is not to speak how courageously and successfully the Soul will grapple in the Controversies of the LORD against the Devil, and our own deceitful Hearts: O that I could act my Faith more frequently on *Christ's* Resurrection, so that at last I could see it by the Light of GOD to be a Principle of my Vivification in particular! What a blessed Means would this be?

6. WALK, as we have *Christ Jesus* for an Example. This Example of *Christ* yields much to our Vivification; who can deny, but that acting with the Pattern ever in ones Eye, is very advantageous? Come then, and if we would live the Life of GOD, let us live as *Christ* lived after his Resurrection.





LOOKING UNTO JESUS,

*In his ASCENSION, SESSION, and
MISSION of his SPIRIT.*



THE SEVENTH BOOK.

CHAP. I.

SECT. I. Of CHRIST's *Ascension.*

THUS far we have traced *Jesus* in his
Actings for us, *untill the Day in which*
He was taken up. That which imme-
diately follows, is his *Ascension, Sessi-*
on at God's Right-hand, and Mission
of his holy Spirit; in Prosecution of which, as in
the

the former, I shall first lay down the Object; and secondly, direct you how to look upon it.

THE Object threefold. 1. He ascended into Heaven. 2. He sat down at GOD's Right-hand. 3. He sent down the Holy Ghost.

1. FOR the Ascension of *Christ*, this was a glorious Design, and contains in it a great Part of the Salvation of our Souls. In Prosecution of this, I shall shew. 1. That He ascended. 2. How He ascended. 3. Whither He ascended. 4. Why He ascended.

[1.] THAT He ascended. (1.) The Prophets foresaw it, *I saw in the Night, Visions; and behold one like the Son of Man, came with the Clouds of Heaven, and came to the Ancient of Days, and they brought Him near before Him, and there was given Him Dominion, and Glory, and Kingdom.* (2.) The Evangelists relate it, *He was received up into Heaven,—He was carried up into Heaven.* (3.) The Eleven witness it, *For while they beheld, He was taken up, and a Cloud received Him out of their Sight.* (4.) The holy Angels speak it, *For while they looked stedfastly towards Heaven, as He went up, behold two Men stood by them in white Apparel, which also said, Ye Men of Galilee, why stand ye gazing up into Heaven? This same Jesus which is taken up from you into Heaven, shall come in like Manner as ye have seen Him go into Heaven.*

[2.] How He ascended. (1.) He ascended blessing his Apostles, *while He blessed them, He was parted from them, and carried up into Heaven.* It is some Comfort to *Christ's* Ministers, that tho' the World hate them, *Christ* doth bless them; yea He parted with them in a Way of Blessing; as *Jacob* leaving the

the World, blessed his Sons; so *Christ* leaving the World, blessed his Apostles, and all the faithful Ministers of *Christ*, unto the End of the World.

(2.) HE ascended visibly in the View of the Apostles; *while they beheld, He was taken up*; He was not suddenly snatched from them, as *Elijah* was, nor secretly and privily taken away as *Enoch* was; but in the Presence of them all, both his Apostles and Disciples, He ascended up into Heaven.

(3.) HE ascended principally by the mighty Power of his Godhead; thus never any ascended up into Heaven but *Jesus Christ*; for tho' *Enoch* and *Elijah* were assumed into Heaven, yet not by their Power, nor by themselves, it was GOD'S Power by which they ascended, and it was by the Help and Ministry of Angels.

(4.) HE ascended in a Cloud, *While they beheld, He was taken up, and a Cloud received Him out of their Sight*. Hereby He shews that He is LORD of all the Creatures; He had already trampled upon the Earth, walked upon the Sea, vanquished Hell or the Grave, and now the Clouds receive Him, and the Heavens are opened to make Way for this King of Glory to enter in.

2. WHEN He ascended up on high, He led Captivity Captive, and gave Gifts unto Men. 1. He led them Captive who had captivated us. Death was led Captive without a Sting; Hell was led Captive as one that had lost her Victory; the Serpent's Head being bruised, was led before Him in Triumph, as was *Goliath's* Head by *David*, returning from the Victory. 2. He gave Gifts unto Men; this was, as the Shutting up *Christ's* Triumph, in his Ascension up to Heaven: What these Gifts were,

were, we shall speak in the Mission of the Holy Ghost.

[3.] WHITHER He ascended, the Gospel tells us into *Heaven*; only *Paul* saith, that *He ascended far above all Heavens*. But the Meaning is, He went above all those visible Heavens, into those heavenly Mansions, where the Angels and the Spirits of the Just have their Abode.

[4.] WHY He ascended, the Reasons are, (1.) On *Christ's* Part, that through his Passion, He might pass to Glory. *Ought not Christ to have suffered these Things, and so to enter into his Glory?—*

2. ON our Part:—

1. THAT in our Stead He might triumph over Sin, Death, and Hell. In his Resurrection He conquered, but in his Ascension He led Sin, Death, and the Devil in Triumph, at his Chariot Wheels. And the Meaning of the Psalmist, and of the Apostle, *When He ascended up on high, He led Captivity Captive*; is, He vanquished and triumphed over all our Enemies; He overcame the World, He bound the Devil, He spoiled Hell, He weakened Sin, He destroyed Death, and now He makes a publick triumphal Shew of them in his own Person. It is to the same Purpose that the Apostle speaks else where, *Having spoiled Principalities and Powers, He made a Shew of them openly, triumphing over them in Himself*; it is a manifest Allusion to the Manner of Triumphs, after Victories amongst the Romans; first, they spoiled the Enemy upon the Place, e're they stirred off the Field; and this was done by *Christ* on the Cross; and then they made a publick triumphal Shew, they rid through the Streets

Streets in the greatest State, and had all their Spoils carried before them, and the Kings and Nobles whom they had taken, they tyed to their Chariots, and led them as Captives; and this did *Christ* at his Ascension; *Then He openly triumphed, in a word, in Himself*, that is, in his own Power and Strength.

2. THAT He might lead us the Way, and open to us the Doors of Glory.

3. THAT He might assure us, that now He had run through all those Offices which He was to perform here on Earth for our Redemption. First, He was to act as our Surety, and then He was to ascend as our Head, our Advocate, as the First-fruits, the Captain, the Prince of Life, the Author of Salvation, the Forerunner of his People.

4. THAT He might thoroughly convince Believers, of their perfect Righteousness, *The Spirit when He comes (saith Christ) shall convince the World of Sin, and Righteousness, and of Judgment—of Sin, because they believe not on Me;—of Righteousness, because I go to my Father, and ye see Me no more.* If *Christ* had not fulfilled all Righteousness, there had been no Going to Heaven for Him, nor Remaining there; but his Ascension to Heaven proclaims openly—1. That He hath compleatly finished the Work He had to do for us here. 2. That God was well pleased with *Jesus Christ*, and with what He had done and suffered for us. 3. That we have our Share in Heaven with Him; He went not up as a single Person, but virtually, or mystically, He carried up all Believers with Him into Glory. 4. That He hath a new Design to be acted in Heaven for us: He is taken up into Glory, that He may act gloriously the second Part of our Righteousness, I mean that He might apply it, and send down his Spirit

Spirit to convince us of it. Three great Things, *Christ* acts for us now in Glory. First, He is in Place of an Advocate for us, *He liveth to intercede for us.* Secondly, He is the great Provider for us; He is laying in a Stock of Glory for us against we come there; *In my Father's House are many Mansions.—I go to prepare a Place for you.* Thirdly, He sends down his Spirit to convince us, that *Christ's* Righteousness is ours. Indeed the Means of procuring this, was the Life and Death of *Christ*, but the Means of applying this Righteousness, are those following Acts of *Christ's* Resurrection, Ascension, Session, Intercession. By his Death He obtained Righteousness for us, but by his Ascension He applies Righteousness to us.

SECT. II. Of God's Right-hand, and of CHRIST'S Session there.

FOR the Session of *Christ* at God's Right-hand, I shall examine. 1. What is God's Right-hand? 2. What is it to sit there? 3. According to what Nature doth *Christ* sit there? 4. Why is it that He sits at the Right-hand of God?

1. WHAT is this Right-hand of God? I answer, The Right-hand of God is the Majesty, Dignity, Dominion, Power, and Glory of God. *The Right-hand of the LORD is exalted, the Right-hand of the LORD doth valiantly.—Thy Right-hand, O LORD, is become glorious in Power; thy Right-hand, O LORD, hath dashed in Pieces the Enemy.*

2. WHAT is it to sit at the Right-hand of God? I answer, it is not any corporal Session at God's Right-hand; which *Stephen* contradicts, saying, *I see the Heavens opened, and the Son of Man standing*

on the Right-hand of GOD. The Words *sitting or standing*, are both metaphorical, and borrowed from the Custom of Kings, who place those they honour, and to whom they commit the Power of Government, at their Right-hand; more particularly, this Sitting at GOD's Right-hand implies two Things. (1.) His glorious Exaltation. (2.) The actual Administration of his Kingdom.

(1.) CHRIST is exalted, *Wherefore GOD also hath highly exalted Him, and given Him a Name above every Name, that at the Name of Jesus, every Knee shall bow.* This Session is the supreme Dignity and Glory, given by the Father unto *Christ*, after his Ascension; this Session is the peerless Exaltation of the Mediator in his Kingdom of Glory. But how was *Christ* exalted? I answer, [1.] In the Regard of his Divine Nature; not really, or in itself. Impossible it was that the Divine Nature should receive any intrinsic Glory, because all Fullness of Glory essentially belonged unto it; but declaratory, or by Way of Manifestation; so it was, that his Divinity, during the Time of his Humiliation, lay hidden and overshadowed; but now in his Session, that Divinity and Glory which He had always with his Father, was shewed forth and declared, *He was declared to be the Son of GOD with Power*, both at his Resurrection, and at his Session. [2.] In Regard of his human Nature; and yet that must be understood soberly, for I cannot think that *Christ's* Human Nature was at all exalted in Regard of the Grace of personal Union; or, in Regard of the habitual Perfections of his human Soul, because He possessed all these from the Beginning; but in Regard of those Interceptions of the Beams of the God-head, and divine Glory; and in Respect of the Restraints of that Sense and Sweetness, and feeling Operations of the beatifical Vision, during his

Humiliation; in these Respects *Christ* was exalted in his human Nature, and had all the Glory from the Deity communicated to it, which possibly in any Way it was capable of.

(2.) CHRIST Reigns, or actually Administers his glorious Kingdom; and this is the principal Part of *Christ's* sitting at GOD's Right-hand. So the Psalmist, *The LORD said unto my LORD, sit Thou at my Right-hand, until I make thine Enemies thy Foot-stool; the LORD shall send the Rod of thy Strength out of Zion, rule Thou in the Midst of thy Enemies.* The Apostle is yet more large, *God set Him at his own Right-hand, in the heavenly Places, far above all Principality, and Power, and Might, and Dominion, and every Name that is named, not only in this World, but also in that which is to come; and hath put all Things under his Feet, and gave Him to be the Head over all Things to the Church, which is his Body, the Fulness of Him that filleth all in all.* Some describe this Session at GOD's Right-hand, to be all one with his Reigning in equal Power and Glory with the Father; but the Son hath always so reigned, and the Holy Ghost hath always so reigned, who yet is not said in Scripture to sit at the Right-hand of the Father, I believe therefore there is Something in this Session or Reign of *Christ*, which doth difference it from that reigning Power and Glory of the Father, and of the Son as only GOD, and of the Holy Ghost; and if we would know what that is, I would call it an actual Administration of his Kingdom, or an immediate Executing of his Power and Glory over every Creature as Mediator. And this made *Christ* say, *The Father judgeth no Man, but hath committed all Judgment unto the Son, as Mediator.* You may object, *Christ* was Mediator immediately after his Incarnation, but He did not actually administer his Kingdom then. I answer, it

is true; *Christ* for a Time did empty Himself, and laid aside the actual Administration of his Kingdom; but immediately after his Ascension, the Father, by voluntary Dispensation, resigned it to the Son again; "Come now, saith the Father, and take Thou Power over every Creature, 'till the Time that all Things shall be subdued under Thee." This Right the one relinquished in the Time of that Humiliation of Himself, and this Right the other conferred at the Time of the Exaltation of his Son.

3. ACCORDING to what Nature is *Christ* said to sit at the Right-hand of GOD? I answer, according to both Natures; first, He sits at GOD's Right-hand as GOD; hereby his Divinity was declared, and his Kingdom is such, that none that is a poor Creature can possibly execute. 2. He sits at GOD's Right-hand as Man too; hereby his Humanity was exalted, and a Power is given to *Christ* as Man, *He hath given Him Power to execute Judgment in as much as He is the Son of Man.*

SECT. III. *Of the Reasons why CHRIST doth sit on GOD's Right-hand.*

WHY doth *Christ* sit at the Right-hand of GOD? I answer, 1. On *Christ's* Part, that He might receive Power and Dominion over all the Creatures. *All Power is given unto Me in Heaven and in Earth;* He speaks of it as done, because it was immediately to be performed; *Christ* at his Session received a Power imperial over every Creature.

2. ON our Part, many Reasons may be given:

1. THAT He might be the Head of his Church; in a strict Sense, as the Head is conjoined with the Body and Members; so is *Christ* the Head of his Church. To this Purpose He sits at GOD's Right-hand, that having now Fulness of Grace and Glory in Himself, He might be ready to communicate the same to his Church, who are as the Members of his Body; that He might give them Grace here, and Glory hereafter; when He shall deliver up his Kingdom to his Father, and be all in all.

2. THAT He might be the Object of divine Adoration; then especially it was said and accomplished, *Let all the Angels of GOD worship Him: And let all Men honour the Son, as they honour the Father.* After *Christ's* Session, *Stephen* looked up into Heaven, and saw the Glory of GOD, and *Jesus* standing on the Right-Hand of GOD, and then he worshipped; and called upon GOD, saying, LORD *Jesus* receive my Spirit. It is true, the Ground of of this divine Adoration, is the Union of the two Natures of *Christ*, and therefore the *Magi* worshipped Him at his Birth, and as soon as ever He came into the World, the *Angels of GOD* worshipped Him; but because by his Session at GOD's Right-hand, the Divine Nature was manifested, and the Human Nature was exalted to that Glory which it never had before; therefore now especially, and from this Time, was the Honour and Dignity of Worship communicated to Him as GOD and Man. GOD highly exalted Him, and gave Him a Name, which is above every Name, that at the Name of *Jesus* every Knee shall bow, of Things in Heaven, and Things in Earth, and Things under the Earth, and that every Tongue shall confess, that *Jesus* is LORD to the Glory of GOD the Father.

3. THAT

3. THAT He might interceed for his Saints. *Now of the Things which we have spoken, this is the Sum, we have such an High Priest, who is set on the Right-hand of the Throne of the Majesty in the Heavens, and a Minister of the Sanctuary, and of the true Tabernacle, which the LORD pitched, and not Men. He is set on the Right-hand of GOD, as an High Priest or Minister to interceed for us. For as Christ is not entered into the holy Place made with Hands, which are the Figures of the True; but into Heaven itself, now to appear in the Presence of GOD for us.*

4. THAT true Believers may assuredly hope by Virtue of *Christ's* Session, to sit themselves in the Kingdom of Glory. *Christ* living in Heaven, is the very Figure of us; *Christ's* Person is the great Model and first Draught, of all that shall be done to his Body, the Saints; therefore He is said to be the Captain of our Salvation, that leads us on, He is said to be our Fore-runner into Glory. He breaks the Clouds first, He appears first before GOD, He sits down first, and is glorified first, and then we follow.

5. THAT He might defend the Church against her Enemies; and at last destroy all the Enemies of the Church.

6. THAT He might send down the Holy Ghost; to this Purpose *Christ* told his Disciples whilst He was yet on Earth, that He must ascend into Heaven, and reign there; *It is expedient for you, that I go away, for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him to you. Christ* is now in Heaven, and sits at GOD's Right-hand, that He may send us his Spirit, by

whose forcible Working we seek after Heaven, and heavenly Things, where now *Christ* sits.

SECT. IV. *Of the Time when, and the Persons to whom, the Holy Ghost was sent.*

No sooner was *Christ* set down at GOD's Right-hand, but He sends down the Holy Ghost. It was an Use amongst the Ancients, in Days of great Joy and Solemnity to give Gifts, and to send Presents unto Men: Thus *Christ* in the Day of his Majesty and Inauguration, in that great and solemn Triumph, *When He ascended up on high, led Captivity Captive, and gave Gifts unto Men.*

AND when the Day of Pentecost was fully come, they were all with one Accord in one Place; and suddenly there came a Sound from Heaven, as of a rushing mighty Wind, and it filled all the House where they were sitting; and there appeared unto them cloven Tongues, like as of Fire, and it sat upon each of them; and they were all filled with the Holy Ghost, and began to speak with other Tongues, as the Spirit gave them Utterance. Out of these Words, I shall observe these Particulars: The Time when; the Persons to whom; the Manner how; the Measure what; and the Reasons why the Holy Ghost was sent.

I. FOR the Time when the Holy Ghost was sent it is said, *when the Day of Pentecost was fully come*; this was a Feast of the *Jews*, called Πεντηκοστή; because it was ever kept on the Fiftieth Day after the Second of the Passover. Fifty Days were the appointed Time of the *Jews* Harvest; their Harvest being bounded as it were with two remarkable Days, the one being the Beginning, and the other the End thereof;

thereof; the Beginning was *δευτέρα τῇ πάχῃ*, the Second of the Passover; the End was *πεντηκοστή*, the Fiftieth after, called *Penticoſt*; upon the *δευτέρα* they offered a *Sheaf of the First-fruits of their Harvest*. Upon the *Penticoſt*, they offered *two wave Loaves*; the Sheaf being offered, all the after Fruits throughout the Land were sanctified; and the two Loaves being offered, it was a Sign of the Harvest ended; and now we find, that as there were fifty Days betwixt *δευτέρα* and the *Penticoſt*, so there were fifty Days betwixt *Christ's* Resurrection, and the coming down of the Holy Ghost. As on the Day of *Penticoſt*, the *Israelites* came to mount *Sinai*, and received the Law; so the very same Day is accomplished that Prophecy, *Out of Zion shall go forth the Law, and the Word of the LORD from Jerusalem*; now was the Promulgation of the Gospel called by *James*, *The Royal Law*, as given by *Christ* our King, and written in the Hearts of his Servants, by this Holy Ghost; it seems to shadow out the great Difference betwixt the Law and the Gospel; the Law is given with Terror, in Lightning and Thunder; but the Gospel is given without Terror, there was no Lightning and Thunder now: No, the Holy Ghost slides down from Heaven, and with Joy sits on the Heads, and in the Hearts of his Saints.

2. FOR the Persons to whom the Holy Ghost was sent; it is said, *to all that were with one accord in one Place*; who they were, it is not here exprest; yet from the former Chapter we may conjecture, they were the twelve *Apostles*, together with *Joseph* called *Barsabas*, and the *Woman*, and *Mary the Mother of Jesus*, and his Brethren; these all continued with one Accord in one Place, for so was *Christ's* Command, that they should not depart from *Jerusalem*, but wait for the Promise of the Father, which, *said*

saith He, ye have heard of me. It was the great Promise of the Old Testament, that *Christ* should partake of our Human Nature; and it was the great Promise of the New Testament, that we should partake of his Divine Nature; He was cloathed with our Flesh according to the former, and we are invested with his Spirit, according to the latter Promise. For this Promise the Apostles and others had long waited, and for the Accomplishment they were now fitted and disposed. 1. They had waited for it from the Ascension Day, till the Feast of *Pentecost*; He told them at the very Instant of his Ascension, that He would send the Holy Ghost, and therefore bid them stay together 'till that Hour; upon which Command they continued waiting *until the Day of Pentecost was fully come.* *He that believeth shall not make haste,* saith *Isaiah*. But, 2. As they waited for the Spirit, so they were rightly disposed to receive the Spirit, for *they were all with one Accord in one Place.* To those that Accord is the Spirit given; where is Discord, Jars, Divisions, Factions, there is no Spirit of GOD; for the Spirit is the Author of Concord, Peace, Unity, and Amity; and can we imagine that essential Unity will enter but where there is Unity? Can the Spirit of Unity come, or remain, but where there is Unity of Spirit? Verily there is not, there cannot be a more certain Disposition to make us meet for the Spirit, than that Quality in us that is likest to his Nature; and that is Unity, Love, Concord. Do we marvel that the Spirit doth scarcely pant in us? Alas, we are not all of one Accord; the very first Point is wanting to make us meet for the coming of the Holy Ghost upon us.

SECT. V. *Of the Manner how the Holy Ghost was sent.*

FOR the Manner how He was sent, or how He came to these Apostles; we may observe these particulars. —

1. HE came *suddenly*; which either shews the Majesty of the Miracle that is gloriously done, which is suddenly done; or the Truth of the Miracle, there could be no Imposture or Fraud in it, when the Motion of it was so sudden; or the Purpose of the Miracle, which was to awake and effect them to whom it came; usually sudden Things startle us, and make us look up. We may learn to receive those holy Motions of the Spirit, which sometimes come suddenly, and we know not how; I am persuaded the Man breaths not amongst us *Christians*, that sometimes feels not the Stirrings, Movings, Breathings of the Spirit of GOD; O that Men would take the Wind while it blows, and the Water while the Angel moves it; as not knowing when it will, or whether ever it will blow again.

2. HE came *from Heaven*. The Place seems here to commend the Gift; as from Earth, earthly Things arise; so from Heaven, heavenly, spiritual, eternal Things.

3. He comes down from Heaven like a Wind; the Comparison is most apt? Of all bodily Things, the Wind is least bodily; it is Invisible, and comes nearest to the Nature of a Spirit: It is quick and active as the Spirit is. But more especially the Holy Ghost is compared to a Wind in Respect of its irresistible Workings; as nothing can resist the Wind, so nothing can resist the Spirit of GOD. A
gain,

gain, the Holy Ghost is compared to Wind, in Respect of its free Actings; *the Wind bloweth where it listeth*, and so the Spirit bloweth where it listeth: Grace makes no Gain of Man's Work, Free-will may indeed move and run, but if it be too good, it must be moved, and driven, and breathed upon by GOD's Free-grace.

4. HE came like *rushing migh'y Wind*; as the Wind is sometimes of that Strength, that it rends in sunder Mountains and Rocks, it pulls up Trees, it blows down Buildings; so are the Operations of the holy Spirit; it takes down all before it, it made a Conquest of the World, Beginning at *Jerusalem*, and spreading itself over all the Earth.

5. HE filled all the House where they were sitting; there were none there that were not filled with the Holy Ghost; all the Men and Women (an Hundred and Twenty,) in this Room were visited from on High; for the Holy Ghost came upon them, and dwelt in them; *it filled all the House where they were sitting*; to signify that all the other Houses of *Jerusalem* felt none of this mighty rushing Wind; have we not sometimes Experience of this in our very Congregations? One Sound is heard, one Breath doth blow, and it may be one or two, and no more, hears the Sound, or feels the Breath inwardly, savingly; it may be one here, and another there shall feel the Spirit, shall be touched with it sensibly; but twenty on this Side them, and forty on that Side them all becalmed, and go their Way no more moved, than when they came into GOD's Presence. O that this Spirit of the LORD would come daily and constantly into our Congregations! O that it would blow through them, and through! O that it would fill every Soul in the Assembly with the Breath of Heaven! *Come holy Spirit,*

rit; awake, O North Wind, and come thou South and blow upon our Gardens, that the Spices thereof may flow out.

6. HE came down in the Form of Tongues. The Apostles were not only inspired for their own Benefit, but they had Gifts bestowed on them, to impart the Benefit to more than themselves. But why did the Holy Ghost appear like Tongues? I answer, The Tongue is the sole Instrument of Knowledge, which conveys the same from Man to Man; tho' the Soul be the Fountain from whence all Wisdom springs, yet the Tongue is the Channel whereby this Wisdom and Knowledge is communicated. In the like Manner the Holy Ghost is the sole Teacher of all Truth; tho' *Christ* be the Wisdom of God, yet the Holy Ghost is the Teacher of this Wisdom to Men: And hence it is, that the Holy Ghost appeared in the Form of Tongues.

AND yet not merely in the Form of Tongues, but 1. They were *Gloven Tongues*; to signify that the Apostles should speak in divers Languages; if there must be a Calling of the *Gentiles*, they must needs have the Tongues of the *Gentiles* wherewith to call them: If they were Debtors not only to the *Jews*, but to the *Grecians*; nor only to the *Grecians*, but to the *Barbarians* also, then must they have the Tongues not only of the *Jews*, but of the *Grecians* and *Barbarians*, to go and teach all Nations. 2. They were *Fiery Tongues*; to signify that there should be an Efficacy, or Fervour in their Speaking; the World was so overwhelmed with Ignorance and Error, that the Apostles Lips had Need to be touched with a Coal from the Altar: Tongues of Flesh would not serve the Turn, nor Words of Air, but there must be Fire put into the Tongue, and Life into the Words they speak; O that we of
the

the Ministry had these Fiery Tongues! O that the Spirit would put live Coal into our Speeches! may we not fear that the Spirit is gone while the People are dead, and we are no more lively in our Ministry? It is said of *Luther*, that when he heard one preach very faintly, *cold, cold*, says he, *this is cold Preaching, here's no Heat at all to be gotten*. O, when the Spirit comes, it comes with a Tongue of Fire; instead of Words, Sparks of Fire will fall from us on the Hearts of Hearers.

3. THESE cloven Tongues fate upon each of them; to signify their Constancy and Continuance; they abode still, they continued steddy, without any stirring or starting.

SECT. VI. *Of the Measure of the Holy Ghost now given, and the Reasons why He was sent.*

For the Measure, what or how much of the Spirit was now given? This Question is necessary, because we bring in the Spirit's Mission after *Christ's* Ascension, as if the Holy Ghost had not been given before his Time. That this was the Time of the Coming of the Holy Ghost, is very plain; but that the Holy Ghost was not given before this Time, we cannot say; certainly the Prophets speak by Him, and the Apostles had Him, not only when they were first called, but more fully when *He breathed on them, and said unto them, receive ye the Holy Ghost*. So that if ye study the Reconciliation of these Things, I know not any Way better, than to put it on the Measure, or Degrees of the Spirit: Here was the Difference; before this, the Spirit was but sprinkled, (as it were) upon them, but now they were all blown upon with a mighty Wind.

3. AT first he was sent only in Drops and Dew, but now he was poured out in Showers and Abundance: *The Holy Ghost* (saith *Paul*) *was shed on us abundantly*. As there are Degrees in the Wind, a Breath, a Blast, a stiff Gale; we cannot deny Degrees in the Spirit, the Apostles at *Christ's* Resurrection received the Spirit, but now they were filled with the Spirit of *Christ*.

4. FOR the Reasons why the Holy Ghost was sent, they are several:

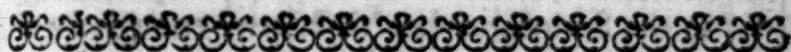
1. THAT all the Prophecies concerning this Mission be accomplished. *Isaiah* speaks of a Time when "the Spirit should be poured upon us from on high, and the Wilderness should be a fruitful Field." And *Zachary* prophecies, that "in that Day I will pour upon the House of *David*, and upon the Inhabitants of *Jerusalem*, the Spirit of Grace and Supplication." And *Joel* prophecies yet more expressly, "it shall come to pass, that I will pour out my Spirit upon all Flesh, and your Sons and your Daughters shall prophecy: Your old Men shall dream Dreams, your young Men shall see Visions; and also upon the Servants, and upon the Hand-Maids in those Days I will pour out my Spirit, and they shall prophecy." But of all the Prophecies concerning the Mission of the Holy Ghost, our Saviour gives the clearest and most particular; "I will pray the Father, and He shall give you another Comforter, that he may abide with you forever, even the Spirit of Truth. Behold, I send the Promise of my Father upon you, but tarry ye in the City of *Jerusalem*, untill ye be endued with Power from on high. It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you: But if I depart, I will send Him unto you." It was of Necessity that all these

Prophecies and Promises must be accomplished, and therefore was the Holy Ghost sent amongst us.

2. THAT the holy Apostles might be furnished with Gifts and Graces suitable to their Estates, Conditions, Stations, Places. To this Purpose, no sooner was the Spirit sent; but *they were filled with the Holy Ghost, and began to speak with other Tongues as the Spirit gave them Utterance.* They were filled with the Holy Ghost; not that they were before empty, but now they were more full of the Spirit than ever; and they speak with other Tongues; other than ever they had learned; probably they understood no Tongue but the Syriac, 'till this Time, but now on a sudden they could speak *Greek, Latin, Arabic, Persian, Parthian,* and what not? The Wisdom and Mercy of God is very observable herein, that the same Means of diverse Tongues, which was the Destroying of *Babel*, should be the Means conferred on the Apostles, to work the Building of *Sion*; that Confusion of Tongues should be united to God's Glory.

3. THAT He might fill the Hearts of all the Saints, and make them Temples for the Holy Ghost, *knew you not that your Body is the Temple of the Holy Ghost, which is in you, which ye have of God: And ye are not your own?* It is said, that after the mighty rushing Wind and cloven fiery Tongues, *they were all filled with the Holy Ghost, and began to speak with other Tongues.* First, they were filled with the Holy Ghost, and then they spake with other Tongues; the Holy Ghost begins inward, and works outward; it first alters the Mind before it change the Speech; it first works on the Spirit, before on the Phrase of Utterance; this was the first Work of the Spirit, it filled them. And thus for the daily Ministration, such must be appointed as were full of the Holy Ghost

Ghost. And *Stephen* is said to be full of the Holy Ghost; and *Barnabas* is called a good Man, and full of the Holy Ghost. The Holy Ghost is usually said to fill the Saints; only whether it be the Person of the Holy Ghost, or the Impressions of the Holy Ghost, is a very great Question; for my Part, I am apt to incline to their Mind, who say, not only the Impressions of the Spirit, the Qualities of Holiness, the Gifts and Graces of the Holy Ghost, or as some think habitual; the Holy Ghost himself doth fill, and dwell, and reign in the Hearts of all regenerate Men.



CHAP. II.

SECT. I. *Of Knowing JESUS as carrying on the great Work of our Salvation in his Ascension, Session, and Mission of the Spirit.*

LET us know *Jesus* carrying on the great Work of our Salvation in his Ascension into Heaven, in his Session at GOD's Right Hand, and in his Mission of the Holy Ghost; these are Points of great Use; if these Transactions had not been, where had we been? Here is an Object of Admiration indeed, the very Angels at the Sight of it stood admiring and adoring; it took up their Heart, astonished their Understanding. Come then, and, O my Soul, do thou take a View of that which they admire, the Design concerns thee in particular; and therefore study close this Argument, and know it for thyself. Study first the Ascension of *Christ*, how, and whether, and why He

ascended. Secondly, study the Session of *Christ* at GOD's Right Hand; O the Riches of that spiritual, heavenly Knowledge!

3. STUDY the Mission of the Holy Ghost; not a Circumstance in it, but deserves thy Study; what Endeavours have there been to dive into the Secrets of Nature; what Volumes have been written of Physick, Metaphysicks, Mathematicks? And is not this Subject *Christ*? Is not every of these Subjects, *Christ's* Ascension, *Christ's* Mission of the holy Spirit, of more Value, and Benefit, than all those! Come study that Piece of the Bible, wherein these are written, there is not a Line or Expression of *Christ* in the Scripture, but 'tis Matter enough for a whole Age to comment on; thou needest not to leave old Principles for new Discoveries, for in these very Particulars thou mightest find successive Sweetness unto all Eternity.

SECT. II. Of Considering JESUS in that Respect.

LET us consider *Jesus*, carrying on this Work of our Salvation in these Particulars:

AND to take them in Order, —

1. CONSIDER *Christ's* Ascension into Heaven. What, shall He ascend, and shall not we in our Contemplations follow after Him? Gaze; O my Soul, on this wonderful Object, thou needest not fear any Check from GOD or Angel, so that thy Contemplation be spiritual, and divine. No sooner had *Christ* finished his Work of Redemption here on Earth, but on the Mount called *Olivet* He assembles with his Disciples, where having given them Commands, He begins to mount; and being a lit-
tle

He lifted up into the Air, presently a Cloud receives Him into her Lap. Herein is a clear Demonstration of his Godhead; Clouds are usually in Scripture put for the House or Temple, or Receptacle of GOD Himself. How often is it said, that *The Glory of the LORD appeared in the Cloud?* And that *He came to Moses in a thick Cloud?* And that *He called unto Moses out of the Midst of the Cloud?* And that *the LORD descended in the Cloud?* Is not the Clouds GOD's own Chariot? *Behold the LORD rideth on a swift Cloud!*—And O my LORD my GOD, Thou art very great, saith David; great indeed, and he proves it thus, *Who maketh the Clouds his Chariot.* Jesus Christ in his Ascension to Heaven enters by the Way into a Cloud; this was his Chariot, led by Ten Thousands of his Angels. *The Chariots of GOD are Twenty Thousand, even Thousands of Angels; the LORD is among them in Sinai in the holy Place: Thou hast ascended on high, Thou hast led Captivity Captive, Thou hast received Gifts for Men.*

BUT stay not thy Contemplation in the Cloud, He ascends yet higher, through the Air, and through the Clouds, and through that Heaven of fixed Stars, nor stood He still 'till He came to the Heaven of Heavens. In all this triumphant March, some tell us of an heavenly Harmony made by the blessed Angels; and that this is the Meaning of the Psalmist, *GOD is gone up with a Shout, the LORD with the Sound of a Trumpet.* In this Meditation pass not over thy Duty, which immediately follows, *Sing Praises unto GOD, sing Praises; sing Praises unto our King, sing Praises,—Sing unto GOD, sing Praises to his Name, extoll Him that rideth upon the Heavens, by the Name JAH, and rejoice before Him.* Thou hast Cause, O my Soul, to praise Him, and to rejoice before Him, especially if thou

considerest that *Christ* ascended not for Himself, but for thee; it is *GOD* in our Nature that is gone up to Heaven, *Christ* as a publick Person ascended up to Heaven; thy Interest is in this very Ascension of *Jesus Christ*, and therefore dost thou consider thy Head as soaring up! O let every Member praise his Name!

AND yet stay not by the Way, but consider further; *Christ* being now arrived at Heaven Doors, those heavenly Spirits that accompanied Him began to say, *Lift up your Heads, O ye Gates, even lift up yourselves, ye everlasting Doors, and the King of Glory shall come in!* To whom some of the Angels that were within, not ignorant of his Person, but admiring his Majesty and Glory, said again, *Who is the King of Glory?* And then they answered, *The LORD strong and mighty, the LORD mighty in Battle;* and thereupon those *Twelve Gates of the Holy City, of new Jerusalem*, opened of their own Accord, and *Jesus Christ* with all his ministring Spirits entred in. O my Soul, how should this heighten thy Joy, and enlarge thy Comforts in that *Christ* is now received up into Glory! Every Sight of *Christ* is glorious, and in every Sight thou shouldest wait on the *LORD Jesus Christ* for some glorious Manifestations of Himself. Come, live up to the Rate of this great Mystery; view *Christ* as entring into Glory, and thou wilt find the same Sparkles of Glory on thy Heart.

2. CONSIDER *Christ's* Session at *GOD's* Right Hand; no sooner was *Christ* entred into Heaven, but He is brought before his heavenly Father; and a Dominion was given Him above all Creatures, above the Hierarchy of all the Angels: O the Glory of *Christ* at his first Entrance into Glory! immediately all the Angels fell down and worshiped Him, immediately

diately his Father welcomed Him with the highest Grace that ever was shewn. *Come, (saith He) sit Thou at my Right Hand untill I make thine Enemies thy Footstool.* O my Soul, meditate on this Session of *Christ* at God's Right Hand, and thence draw some Virtue into thyself: What? Was *Christ* exalted? Had He a Name given Him above every Name? Walk then as becomes those that have so glorious a Head: O defile not that Nature which in thy *Christ* was so highly honoured!

3. CONSIDER the Mission of the Holy Ghost: *When He ascended on high, He led Captivity Captive, and gave Gifts unto Men.* He gave Gifts, or the Gift of Gifts, the Gift of the Holy Ghost; O my Soul consider this princely Gift of *Christ*! Such a Gift was never before, but when God gave his Son; God so loved the World, that He gave his Son; and *Christ* so loved the World, that He gave his Spirit. But consider especially to whom this Spirit was given; the Application of the Gift is the very Soul of thy Meditation; *Unto us a Son is given,* saith the Prophet; and *Unto us the Holy Ghost is given,* saith the Apostle. And yet above all, consider the Reasons of this Gift in Reference to thyself; was it not to make thee a Temple of the Holy Ghost? Stand a while on this! admire, O my Soul, at the unspeakable Love of *Christ* in this! It was infinite Love to come down into our Nature; but this is more to come down into thy Heart by his holy Spirit; He came near to us then, but He comes nearer now; for now He unites Himself unto thy Person, now He comes and dwells in thy Soul by his Spirit: Come! here's that which will content thy vast Desires; *Christ is in thee by his Spirit*; will not this content the utmost Capacity of an Heart? Surely he is too covetuous whom God Himself cannot suffice; if thou hast *Christ*, thou hast

hast all Things; and if thou hast the Spirit of *Christ*,
 thou hast *Christ* Himself, not notionally, but re-
 ally, essentially, substantially by his Spirit; it is
 the very Spirit of *Christ*, the Spirit itself, the Holy
 Ghost itself in his own Person that is united to thee,
 and dwells in thee; nor only comes He in Person,
 but He brings along with Him all his Train; hath
 He not endowed thee with Gifts? Hath He not di-
 vided a Portion to thee in thy Place and Calling?
 Observe it, and be thankful, if thou hast a Gift of
 Prayer, of Prophecy, of Wisdom, of Knowledge,
 it flows from this holy Spirit; *Unto every one of us*
is given Grace according to the Measure of the Gift of
Christ. Or according to the Measure of the Spirit;
 who is the Gift of *Christ*. And all these worketh
 that one and the same Spirit dividing to every Man
 severally as He will. But besides a Gift, hath He
 not endowed thee with his Grace? Hath He not
 planted in thy Soul the Power, the Principle of
 Grace? Hast thou not felt the Quickenings, Stir-
 rings of the Spirit of GOD, commanding thy Faith,
 Love, Zeal, and other Graces? Hath he not many
 a Time at some mighty Straight, at some Prevailing
 Temptation, when thou wast even ready to yeild
 to *Satan*, come in as betwixt the Bridge and Wa-
 ter, and given thee Grace to help in Time of Need?
 O the sweet Incomes of the Spirit of GOD! as He
 is a holy Spirit, so He makes holy Hearts; and if
 there be an Holiness in thy Heart, what is it but an
 Emanation of the Spirit of GOD? Hast thou not
 some Times felt the Joy unspeakable and full of
 Glory? A Drop of Heaven's Joy as the Earnest of
 thy Inheritance? Why all these are but the Work-
 ings of the promised Comforter: *I will pray the Fa-*
ther, and He shall give you another Comforter that
He may abide with you forever. Another Effect is
 the Seal of the Spirit stamped on thee. I will not
 say this is absolutely necessary, but hast thou not
 some-

sometimes been assured of thy Salvation, by an Irradiation of the Spirit on thy Graces? Sometimes the Spirit is pleased to shine with its bright, and glorious, and heavenly Beams into our Souls, and then we are assured: Hence the Apostle prays for the *Ephesians*, *That they might have the Spirit of Revelation*. If the Spirit shine upon our Graces, then it seals: O consider this Shining-sealing Work, and leave not 'till the Spirit dart in a spiritual Light, and give thee a Revelation, Knowledge, and Persuasion of thy effectual Calling.

SECT. III. Of Desiring JESUS in that Respect.

LET us desire *Jesus* carrying on the great Work of our Salvation in these Particulars: Who seeing *Christ* to ascend into Heaven, would not be glad to ascend up with Him? seeing *Christ*, to sit down with Him? Who seeing *Christ* scatter his Gifts and Spirit amongst his Saints, would not cry, "Come holy Spirit; O *Christ* give me thy Spirit, Thou that givest Gifts unto Men, come, and bestow these Gifts on me! even upon me?" The believing Soul cannot hear of *Christ* in any true Discovery of his Grace and Glory, but it must needs send out many Breathings after Him, "O that *Christ* were mine! O that I had any Interest in this Transaction!" It is true, these Transactions are past, but the Virtue of them continues still, and accordingly the Virtue, Power, and Influence of these Transactions must be the Object of our Desires; now what is the Virtue of *Christ's* Ascension, but that we might ascend? And what the Virtue of *Christ's* Session, but that we might sit down with Him in his Throne? And what the Virtue of the Mission of his Spirit but that we might partake of
the

the Holy Ghost? O let these be the Objects of our Desires; let us pant and breath after these Things.

1. LET us see *Christ* ascending, and so desire to ascend with Him: When *Christ* ascended it was not merely for Himself, but also in our Stead; He ascended as a common Person; as the High Priest ascending into the Holy of Holies, He carried all the Names of the Twelve Tribes on his Breast; so *Jesus Christ* ascending into Heaven, carried the Names of all Believers in the World on his Breast, thereby shewing that they were likewise to come after Him; in this Case how should we long after Him, and cry after Him, as *Elisha* after *Elijah* when he saw him ascending, "My Father! my Father! the Chariots of *Israel*, and the Horsemen thereof!" How should we cry after Him, "O my LORD and my GOD, see that my Name be written on thy Breast, O that virtually I may ascend with Thee, and that really and bodily I may at last ascend after Thee!" A Desire after *Christ*, and his Ascension is the Way to Heaven; if thou wilt ascend after *Christ*, set thy Desires upon *Christ*; if thou wilt arrive at true Glory, breath after *Christ* ascending up into his Glory. O when will it once be that by the Virtue of *Christ*'s Ascension I shall ascend!

2. LET us see *Christ* sitting down at the Right Hand of GOD, and so desire to sit with Him: When *Christ* sate down, it was not in his own Right simply, as it is his Inheritance, but with Relation to his Members; "He hath quickened us together, with *Christ*, and hath raised us up together, and made us sit together in heavenly Places in *Christ Jesus*. He sate down as a common Person, thereby shewing that we were to sit down with Him in our Proportion, "Him that
over-

“overcometh, I will grant to sit with Me in my Throne, even as I also overcame, and am set down with my Father in his Throne.” O my Soul, desire this, for this is worthy of thy Desire: This is a great Thing, an high Exaltation, another Manner of Honour than any this World affords; only take Heed of apprehending it after a carnal Way. This very Exaltation consists in the Image of God, and Communion with God; whatever Thou givest or deniest, LORD give me this, and I have enough forever.

3. LET us see *Christ's* Mission of his holy Spirit, and desire a Share in that Gift. We cannot expect to sit with *Christ*, but we must first have the Spirit of *Christ*. Consider O my Soul, all Things here below are either temporal or spiritual; and of Things spiritual this is the Sum, *The Indwelling of the Spirit*. O LORD give me Thyself, and that contains all Gifts; O give me thy Spirit and Thou canst not but with Him give me all Things. O what Longings! O what Pantings and Gasps should there be in thy Spirit after this Spirit! Come holy Spirit, O come and dwell in my Soul! I know Thou wilt make the Place of thy Feet glorious; if I have but thy Presence, I shall be all glorious within.

SECT. IV. Of Hoping on JESUS in that Respect.

LET us hope in *Jesus*, carrying on the great Work of our Salvation in these Particulars; this was the Apostle's Prayer: *Now the GOD of Hope fill you with all Joy and Peace in believing; that ye may abound in Hope through the Power of the Holy Ghost*; could we abound in Hope that *Christ's* Ascension, Session, and Mission of his Spirit did belong to us, we should never be ashamed; O then let

let us look to our Hope, and be sure that it be of the right Stamp; which in Reference to every of these Passages we may examine thus :

1. IF *Christ's* Ascension be mine, then am I ascended with *Christ*: For we may ascend into Heaven by Faith and Love; though for the present we are on Earth; *if ye be risen with Christ seek those Things which are above, where Christ sitteth at the Right Hand of GOD; set your Affections on Things above, and not on Things on the Earth.* If *Christ* our Head be ascended, then we that are his Members must follow after Him in our Affections: *Christ* tells us, *Where our Treasure is, there will our Hearts be also.* If *Christ* our Treasure be ascended into Heaven, our Loves, our Affections, our Hearts will follow after Him, and if our Hearts be in Heaven, no Question but we ourselves both Souls and Bodies shall at last ascend.

2. IF *Christ's* Session be mine, then am I set down with *Christ* in heavenly Places; I mean not bodily, but by Faith, which Faith makes it as sure to my Soul as if I had a Foot already in Heaven; *Faith is the Substance of Things hoped for, and the Evidence of Things not seen.* By Faith I now sit in heavenly Places, in that I verily believe I shall do it one Day; my Hope is now certain, in that I am as sure of that I look for, as I am of that I have already received. — The Apostle said of *Christ*, *We see not yet all Things put under Him;* but he presently answers, *We see Jesus who was made a little lower than the Angels, crowned with Glory and Honour,* and so we may be sure the Thing is as good as done; for if He be above, all must come under; in like Manner we see not ourselves in present Possession, but we see *Christ* crowned, and ourselves sitting with Him virtually; and therefore

at last we shall see ourselves actually crowned; and sitting together with *Christ* in heavenly Places.

3. If *Christ's* Spirit be mine, and sent to me, then have I both the Person and Train of the Spirit of *Christ*. It is the Having the Spirit, and the Working of the Spirit in me, that is my Evidence of the Spirit's Mission; I look upon this as the greatest Question and the weightiest Case of Conscience that can be propounded,—Whether the Spirit of *Christ* doth reside in us? Or whether we have a well-grounded Hope to say of ourselves that we have the Indwelling of the Spirit of God? *Know ye not that ye are the Temple of God* (saith the Apostle) *and that the Spirit of God dwelleth in you?* And again, *Know ye not that your Bodies are the Temples of the Holy Ghost?* In this he seems to put it out of Question, that true Christians know the Spirit of God dwells in them; if we know not this, we cannot know that we have any Part in *Christ*; because the holy Spirit is the principal Bond of our Union; if we know not this, we cannot know that we are justified, for we have nothing to do with *Christ's* Righteousness, by which we are justified, untill by our spiritual Union *Christ* is made ours; if we know not this, we cannot know that we are the adopted Children of God, for it is the Spirit of Adoption, whereby we cry in our Hearts *Abba Father*: If we know not this, we cannot know that we are sanctified, for it is the Spirit which is the Beginner and Perfecter of our Sanctification: If we know not this, we cannot know that our Prayers are heard, for it is *the Spirit that helps our Infirmities, and that makes Intercession for us with Groanings which cannot be uttered*; if we know not this, we cannot know whether we are in Error or Truth; or whether our Religion be true or false, for it is the Spirit who enlightens and leadeth us into all

Truth; if we know not this, we cannot know our own Comforts, for He is the only true Comforter. Come then, and put we ourselves to the Tryal; let us search whether we have the Spirit of *Christ*; which we may resolve (if we will not deal deceitfully with our own Hearts) by these following Signs.—

1. THE Spirit of *Christ* is the Spirit of Illumination. If He dwell in us He will enlighten our Eyes, reveal to us those saving Truths of GOD as they are in *Jesus*; *But the Comforter which is the Holy Ghost, whom the Father will send in my Name, He shall teach you all Things.—But ye have an Unc-tion from the holy One, and ye know all Things.—But the Anointing which ye have received of Him abideth in you, and ye need not that any Man teach you, but as the same Anointing teacheth you all Things; and hence it is that this holy Spirit is called the Spirit of Wisdom and Revelation in the Knowledge of GOD.*

2. THE Spirit of *Christ* is a Spirit of Prayer. *I will pour upon the House of David, and upon the Inhabitants of Jerusalem the Spirit of Grace and of Supplication—Likewise the Spirit also helpeth our Infirmities, for we know not what we should pray for as we ought, but the Spirit itself maketh Intercession for us with Groanings that cannot be uttered. It is not said that the Spirit teacheth us Words, and fluent Phrases, but it teacheth us to pray in the Heart with Sighs and Groans.*

3. The Spirit of *Christ* is a Spirit of Sanctification. The Apostle having told the *Corinthians* that they had been notorious Sinners, saith further, that *they were washed and sanctified by the Spirit of GOD.* Hence the holy Spirit is called *The Spirit of Holiness*; because he makes us holy. If we have
this

this Spirit, it inclines our Hearts to Things above, it mortifies our Lusts, it brings us nearer to GOD: The Spirit therefore that is impure and encourageth Men in Sin, and cries up carnal Liberty, is certainly none of the Spirit of *Christ*; and by this one Sign many carnal Pretenders of our Times may be convicted.

4. THE Spirit of *Christ* is a Spirit of Love. GOD is Love, and he that dwelleth in Love, dwelleth in GOD and GOD in him; as the Spirit is Love, so it begets Love in the Hearts of his People; *The Fruit of the Spirit is Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance.* All these Graces are the Fruits of the Spirit, but the first Grace in the Link is Love: By his Spirit we are taught to love GOD, not only for his Benefits, but in Respect of his Nature; for his Goodness, Justice, Holiness; by his Spirit we are taught to love any Thing that hath the Stamp and Image of GOD upon it: *But as touching brotherly Love, ye need not that I write unto you, for ye yourselves are taught of GOD to love one another.*

5. THE Spirit of *Christ* is a witnessing Spirit. *The Spirit itself, beareth Witness with our Spirit that we are the Children of GOD: And every one that beliveth hath the Witness in himself.*

THE witnessing of the Spirit is an Office of the Spirit, whereby it works the Soul into a Knowledge, Perswasion, or Conclusion of its Acceptance with GOD in *Christ*.

2. How doth the Spirit thus witness; I answer,
1. Immediately. 2. Medately.

1. CONCERNING the immediate Testimony of the Spirit there is some Controversy: *Antinomians* would have no other Testimony but this; all other Evidences (say they) are deceiving Evidences; or if not deceiving, yet to make Use of them were but to light a Candle to the Sun; for what are the Graces of the Spirit in Comparison of the Spirit's own Testimony; and it may be the Running into this Extreme hath caused others absolutely to deny any such Testimony; or at last to say, For these ENTHUSIASMS, or INSPIRATIONS, let them boast of them that have them, we know no such Thing. Methinks a Middle betwixt these is most consonant to Truth; for neither can I reject the Graces of our Assurance; neither dare I deny but there is something of the Work of the Spirit's Testimony which is an immediate Work.

CERTAINLY there is a Work, wherein the Spirit acts as in Illumination; and Infusion of good Motions into us, wherein by a secret Influence upon the Heart, he quiets and calms the troubled Soul concerning its Condition by his own immediate Power, without any Grounds from Scripture without, or Graces within.

THERE is a threefold Work of the Spirit, saith Mr. Caryl; 1. To convey and plant Grace in the Soul. 2. To help us to exercise the Graces which are planted there. 3. To shine upon and enlighten those Graces: This last Work the Spirit fulfils two Ways; 1. By Arguments and Inferences, which is a mediate Work. 2. By Presence and Influence, which is an immediate Work; this the Apostle calls, *Witness bearing*; *There are three that bear Witness in Earth, the Spirit, and Water, and Blood*; the Spirit brings in the Witness of Water and Blood, which

which is a mediate Work; but besides and above these, he gives a distinct Witness of his own, which is his immediate Work, and is in a Way of Peculiarity and Transcendency, called the Witness of the Spirit.—As it is with the Motions of the Spirit, many a Time the Spirit excites a Man to such or such Duties, by laying his Hand immediately upon the Heart, and thereby inclining it to obey those Motions; so in this Case when a poor Soul sits in Darkness, and sees no Light, sometimes it is as it were, taken up into the third Heaven; and this is in such a Way, that tho' the Spirit of a Man is immediately calmed by it, yet it cannot tell how it came to pass.

BUT for Fear of Mistakes, in this Case observe we these Rules.

1. THAT altho' the Spirit may immediately testify without Express or formal Application of a Word, yet he never testifies but according to the Word. If a Man that never felt Sin a Burthen, that throws away all Duties of Religion, that never prays, reads, hears, or meditates, shall say, that he is filled with Joy, Peace, and the Assurance of God's Word, it is certain the holy Spirit is not the Author of this, because the Promise of Peace belongs to none of his Stamp; see *Mat. xi. 28. Isaiah lvii. 15. Mal. v. 3, 4, 5, 6, 7, 8.*

2. THAT ordinarily the Spirit brings in his Testimony either in Duty, or after Duty. *I have seen his Ways, and I will heal him; I will lead him also, and restore Comforts to him and to his Mourners; I create the Fruits of the Lips, Peace, Peace to him that is far off, and to him that is near, saith the LORD, and I will heal him.* I know there may be a

Case of grievous Temptations, and at such Time the Spirit of GOD may come in by a sudden Irradiation, and cheer the Soul wonderfully, though it knows not how; yet usually the Spirit brings in his Testimony either in Duty, or not long after Duty.

3. THAT such Testimonies of the Spirit beget only an actual Assurance during the present Exigency, or in Order to some present Design that God is working thereby.

2. THE Spirit witnesseth immediately; and that either without, or with Argumentation. But both from the Word.

1. WITHOUT Argumentation, and that is when the Spirit applies some suitable Word to the Soul, and without more ado enables the Soul to close with that Word. As for the Instance, thou art burthened for Sin, and thou hast prayed earnestly for Pardon of Sin, and even then a secret Whisper of the Spirit casts that Word into thy Heart, *I will heal thy Back-slidings, and love thee freely*, or such a Voice as that, *come unto me all ye that labour, and are heavy laden, and I will give you Rest*. Now this is a direct Testimony; only I dare not leave it without a Caution.—Some can relate extraordinary Passages of Providence attending the Coming in of such and such a Word: As that they did not know there was any such Scripture, nor did they know where it was: And yet in opening the Book, it was the very first Place they cast their Eye upon; or they wanted a Book, and in the Use of some other Means unexpectedly a Word was spoken, or remembred, so pat to the Case, as if it had been a Message from Heaven, certainly the Spirit's hinting of Words thus, is very observable; yet a bare
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Giving in of a Word is no Warrant that it comes from the Spirit, unless the Soul come up to some End which the Word itself pointeth at; for the Ends it aimeth at, as quickning, comforting, supporting, acting of some Graces, or such like; and by this we may know that the Testimony is true, and proceeds from the Spirit of God.

2. WITH Argumentation, and that is when the Spirit brings in the Testimony of Blood and Water, I may call it a Testimony of Graces, written in our Hearts, and brought out by the Spirit in a Way of Argument; as thus—*He that believeth hath everlasting Life; but I believe, therefore I have everlasting Life.* The first Proposition is the Gospel, and in this Way it is the first Work of the Spirit to open our Eyes, for the Understanding thereof. The second Proposition, is thy Case, or my Case; and here the Spirit enlightens the Soul to see itself under that Condition, but I believe.

IN all Cases, the Assurance that the Spirit gives, maintains a Soul in a Way of Reliance and Dependance, when it sees no Reason why he should do so; or it may be when he sees Reason why it should not be so; as it is said of *Abraham* in another Case, that *he believed in Hope against Hope*; Faith told him there was Hope that he should be the Father of many Nations, when Reason told him there was none, Again, the Assurance that the Spirit gives, is attended with an high Esteem of Prayer, Duties, Ordinances; and in the Issue (which is the most sure Mark) it purifies the Soul, *he that hath this Hope purifieth himself, even as He is pure*, he is ever washing himself from Sin, and watching against Sin, and taking all possible Care to keep himself pure and unspotted in this World; it keeps the Soul humble, and lowly, it being impossible

possible that such a Testimony of the Spirit, and so intimate a Converse with GOD, and the Light of his Countenance should not reflect low Thoughts upon a Man concerning himself; such a Man cannot but say, "LORD, what am I that thou hast bro't me hitherto? What for such a peevish, unbelieving, impatient Soul as mine, to be carried in thy Arms, and cheered with thy Smiles, and to enjoy the Comforts of thy Spirit? O what a wonderful, merciful, gracious GOD have I?"

O MY Soul, try now the Hope of the Spirit's Indwelling by these several Signs; art thou enlightned savingly in the Knowledge of GOD, and of *Christ*? Hast thou a Spirit of Knowledge and Supplication? A Spirit of Sanctification? A Spirit of Love? Hast thou ever had the immediate Testimony of the Spirit? Hast thou ever had the mediate Testimony of the Spirit without any Argumentation? Hast thou unexpectedly lighted on some Places of Scripture that hath satisfied thy Soul as with Marrow and Fatness? Or if not so neither, hast thou the immediate Testimony of the Spirit with Argumentation? Canst thou argue thus: *He that believeth shall be saved, but I believe, therefore I shall be saved.* Or if any Doubt be made of the Assumption; canst thou prove it by such other Graces as accompany Faith, and are the Fruits of Faith? Canst thou say by the Help and Shinings of the Spirit, that these and these Graces are in me, I love GOD and *Christ*, I repent of my Sins, surely then thy Hope is well grounded; thou hast the Indwelling of the Spirit; it is thine, even thine.

SECT. V. *Of Believing in JESUS in this Respect.*

LET us *believe on* Jesus, as carrying on the great Work of our Salvation in these Particulars, many Scruples are in many Hearts, "What? Is it possible that I should have any Share in *Christ's* Ascension, *Christ's* Session, *Christ's* Mission of his Spirit? Was it ever in GOD's Heart that I should partake with *Christ* in all these Glories? What is this that Earth should go up to Heaven, that Men should ascend to GOD? Yea, that my Soul with *Christ*, and by *Christ*, should ascend to GOD, and sit down with GOD in heavenly Places? That my Soul should have for its Inmate the very same Spirit that *Christ* Himself hath? O I cannot, I dare not believe."

SCRUPULOUS Souls, be not faithless but believing; there is none of these Particulars for which we have not a Warrant out of the Word of GOD; and therefore believe: I shall lay down, 1. Some Directions, and 2. Some Encouragements of Faith.

1. FOR Directions of Faith, observe as before these Particulars.

1. FAITH must directly go to *Christ*.

2. FAITH must go to *Christ* as GOD in the Flesh.

3. FAITH must go to *Christ* as GOD in the Flesh made under the Law.

4. FAITH must go to *Christ*, not only as made under the directive Part of the Law by his Life, but

but under the penal Part of the Law, by his Death.

5. FAITH must go to *Christ* not only as put to Death in the Flesh, but as quickened by the Spirit.

6. FAITH must not only go to *Christ* as quickened by the Spirit, but as going into Glory, as sitting down at God's Right Hand, and as sending the Holy Ghost. Faith should eye *Christ* as far as He goes; if He be ascended, so should Faith; if He go into Glory, and sit down there, and act there for his People, so should Faith; and so should we in a Way of believing follow after Him, and take a View of all his Transactions where He is; we have heard before how Faith should go to *Christ* as dying, and as rising again; but yet Faith is low, while it doth not go within the Vail, and see Him in Glory; it is not enough to have only a Faith of Justification, but of Glorification. O come let us see *Christ* in Heaven, and we can have no less than a glorious Faith! how many are there that never yet came to *Christ* as a glorified *Christ*? We are still in the lower Form; many of us take in no more of *Christ* than what was done on the Cross, we seldom follow *Christ* into Heaven, to see what He is doing for us. O my Soul! O my Faith! mount up, and be upon the Wing: *Christ* is gone up to Heaven, *Christ* is sat down at God's Right Hand; *Christ* hath sent down his holy Spirit. He gave the Gift of Gifts, even the Gift of the Holy Ghost himself. What? Art not thou a Partaker of this Gift? O then look up unto *Jesus* in Reference to all this, set Him before thee: *Christ* in all these Particulars is a right Object for thy Faith.

7. FAITH

7. FAITH in going to *Christ*, his Ascension, Session, and Mission of the holy Spirit, is principally to look to the Design of *Christ*, in each of these Particulars: *Christ* did Nothing but He had an End in it for our Good; and here is the Life of Faith, to eye the Meaning of *Christ* in all his Doings. Now the Ends of *Christ*'s Ascension, Session, and Mission of his Spirit were several; I shall instance only in these few.

1. CHRIST ascended that we might ascend. Look whatever GOD acted on *Christ*'s Person, that He did as on our Behalf, and He means to act the same on us. Was *Christ* crucified? So are we: Is *Christ* risen again? So we are risen with Him: Is *Christ* gone up into Glory? So are we: Heaven is now opened and possessed by *Jesus Christ* for us, and at last we shall ascend even as He ascended. How should Faith pry into this? As we must go through all Ordinances and Creatures 'till we come to *Christ*, so through all Conditions of *Christ* untill we come to Glory.

2. CHRIST sat down that we might sit with Him in heavenly Places, what is the End of *Christ*'s Session, but that we might invest all his Saints with the same Privilege? In this Height of Glory, *Christ* is the Pattern of what we shall be; surely this is the very Top of Heaven; *Christ* is exalted above the Heavens, that we might in our Measure be exalted with *Christ*; it was *Christ*'s Prayer, that his Father, and He, and we, might be one, *As Thou Father art in Me, and I in Thee, that they also may be one in us*. O how should Faith stand, and gaze on *Christ* in that Respect? What? Is He on GOD's Right Hand? And is He there preparing a Mansion for my Soul? What, shall I sit at the Right Hand of *Christ*? Admire, O my Soul;
this

this Aim of *Christ*, the Meaning of his Exalting Himself, it was to exalt thee; and the Meaning of his Exalting thee on this Manner, is to manifest to all the World, what the Son of GOD is able to do, in raising so poor a Creature, to so rich a Glory.

3. CHRIST sent down the Holy Ghost, that he might dwell in our Souls, endow us with Gifts, and Graces; that he might comfort us, seal us unto the Day of Redemption; fit us for Glory; amongst the many Ends for which *Christ* sent down his holy Spirit, I shall insist only on these two—

1. THAT He might help us to cry *Abba Father*: And make us come boldly to the Throne of Grace, as Children to a Father. It is the Spirit that takes us by the Hand and leads us to the Father, when others stand at a Distance, and cannot come near. Though others are kept out yet the adopted Child, who hath received the Spirit of Adoption, can say, *Let me come to my Father; Guards are appointed to keep out Strangers, but not Sons.*

2. THAT He might guide us into all Truth; I mean into all necessary, fundamental, saving Truths: In this Respect we have Need of the Spirit. He it is that dictates to us which is the true Religion; he it is that transcribes upon our Hearts, that which was before only written in our Books; he it is that not only reveals Truth from without, but imprints it also upon the Soul, as a Man doth a Seal by impressing it on the Wax; as the written Word is the Testimony without us, so are these Impressions of the Spirit the Testimony within us, by which we may know every necessary Truth as it is in *Jesus*; Unbelievers have a Testimony without them, but Believers have a double Testimony, one without, and one within; and this Witness within us will

go with us and accompany us through all Streights and Difficulties. Men may take from us our Bibles, Teachers, Friends; or imprison us where we cannot enjoy them; but they cannot take from us the Spirit of *Christ*: This Witness within, is a permanent, settled, standing Witness; O what an excellent Help is here to a poor Christian, beyond all the Furniture of the most learned Men, that want this Testimony of the Spirit of *Christ*! surely this Advantage will exceedingly furnish us against all Temptations to any Error, that is plainly contrary to the Essentials of Religion.

2. FOR the Encouragement of our Faith to believe in *Christ* in Reference to his Ascension, Session, and Mission of his Spirit,

I. CONSIDER the Excellency of this Object. What is it but *Christ*? *Christ* in his ascendant, regnant Power? *Christ* in his marching, conquering, triumphing Postures? in his free, and large, and magnificent Gifts? *When He ascended on high, He led Captivity Captive, and gave Gifts unto Men.* O the Glory, O the Excellency of *Christ* in these Respects! I believe this is the Top of Heaven's Glory, to see and wonder at the Virtues of Him that sits on the Throne at the Right Hand of God; to be filled, but never satiate with the Glory of *Christ*.

2. CONSIDER the Power, Virtue, and Influence of this Object unto our Soul's Salvation. O what a stately Tower have we here erected to see Heaven on? Faith may stand as it were, on this Mount, and see itself in Glory: O the Flowings, the rich Emanations of Grace and Glory that come from hence! O why do we toil ourselves in

gathering Sticks, when To-morrow we shall be out of this World, and go to *Christ*.

3. CONSIDER of the Suitableness of these Objects to our several Conditions; *Behold He comes leaping upon the Mountains, and skipping upon the Hills*, Cant. ii. 8. *Gregory* that measured his Leaps, thus gives them; He first leaps from his Father's Mansion to his Mother's Womb; from her Womb to the Manger, from his Manger to his Cross; from his Cross to his Grave; from his Grave up again to Heaven; great Leaps indeed, that shewed both his Readiness to love, and Willingness to save: O believe! believe thy Part in *Christ's* Ascension, *Christ's* Session, *Christ's* Mission of his holy Spirit, and thou mayest go singing to thy Grave! a lively Faith in such Particulars would set a Soul in Heaven, even whilst on Earth.

SECT. VI. Of Loving JESUS in that Respect.

LET us love Jesus, as carrying on the great Work of our Salvation in these Particulars. Much have been said already of *Christ's* Conception, Birth, Life, Death, Resurrection; such Arguments of Love as are enough to swallow up Souls in Love; but if all those were not enough for GOD, see here new Mines, never known in the World before, opened in *Jesus Christ*. See! *Christ* for us and for our Salvation is gone up to Heaven, is set down at GOD's Right Hand, and hath sent down the Holy Ghost into our Hearts. In the Pouring out of these Springs of Heaven's Love, how should our Souls but open the Mouth wide, and take in the Streams of *Christ's* Honey, and Milk; I mean his precious Love-breathings?

Two Things I shall instance in, which may be as the Load-stones of our Love to *Christ*; the first is his Glory, and the second his Bounty.

1. FOR his Glory: No sooner was He ascended, and sat down at God's Right Hand, but *John* the Divine had a Sight of Him, and O what a glorious Sight! *He was cloathed with a Garment down to the Feet, and girt about the Paps with a golden Girdle; his Head and his Hairs were white like Wool, as white as Snow, and his Eyes were as a Flame of Fire, and his Feet like unto fine Brasse, as if they burned in a Furnace, and his Voice as the Sound of many Waters; and He had in his Right Hand seven Stars, and out of his Mouth went a sharp two-edged Sword, and his Countenance was as the Sun that shineth in his Strength; when John saw Him thus, he swoons at his Feet. But Christ for all his Glory holds his Head, saying, Fear not, I am the First and the Last; I am He that liveth, and was dead, and behold I am alive for evermore, amen, and hath the Keys of Hell and Death.* A glorious *Christ* is good for dying Sinners; would Sinners but draw near and come and see this King in the Chariot of Love, and come and see his Beauty, He would certainly draw their Souls unto Him, nay, say that all the Damned in Hell were brought up with their fiery Chains to the Door of Heaven; could we let them look in, and behold the Throne, and the Lamb, and the Troops of glorified Spirits cloathed in white, with Crowns of Gold upon their Heads, and Palms in their Hands, singing the eternal Praises of their King; O how would they be sweetned in their Pain, and ravish'd with those Joys that are in *Christ's* Face for evermore? O who can think of the Glory that is in this delightful One, and not be swallowed up in Love? Who can think of *Christ's* Sitting at God's Right Hand,

and sparkling in his Glory round about, and casting out Beams of Glory thro' East, and West, and North, and South, thro' Heaven, and Earth, and Hell, and not love Him with a whole Heart. I remember One dying, and hearing some Discourse of *Jesus Christ*: O (said she) *Speak more of this, let me hear more of this; be not weary of telling his Praise, I long to see Him, how should I but long to hear of Him?* Surely I cannot say too much of *Jesus Christ*: O the Loveliness, Beauty, and Glory of his Countenance! Can I speak or you hear of such a *Christ*?—And are we not all in a burning Love, O my Heart! how is it thou art not Love-sick? How is it thou dost not charge the Daughters of *Jerusalem* as the Spouse did, *I charge ye O Daughters of Jerusalem, if ye find my Beloved, that ye tell Him I am sick of Love?*

2. FOR his Bounty: No sooner was He ascended, and sat down at GOD's Right Hand, but He gives Gifts unto Men; and He sends down the Holy Ghost. I shall only weigh two Circumstances in this Gift, either whereof both dignifies, and casts a Beam of Bounty from the Giver, into the Heart of the Receiver to move him to Love.

(1.) ONE Circumstance is the Greatness of the Giver; O my Soul, how shouldst thou but love *Christ* the great Emperor of Heaven and Earth: It was He that gave thee his Spirit, it was He that took off the Spirit which is upon Him, (so is the Expression of GOD to *Moses*) and put it upon thee; and doth not the Person of *Christ*, the Dignity of *Christ*, enhance the Value of the Gift? As all Gifts are Signs of Love, so the Love of a great Personage, and the Gifts issuing from such a Love, ought more to be accounted than any Gifts of any meaner Person whatsoever.

(2.) ANOTHER Circumstance is, the Greatness of the Gift: This argueth the Greatness of the good Will; and consequently deserveth a Correspondence of Affection. Now what greater Gift had *Christ* in Store than to give his own Spirit? The Spirit proceedeth from Him, and is the same Essence with Himself; the Spirit is the third Person of the true and only Godhead, proceeding from the Father and the Son, and coeternal, coequal, and consubstantial with the Father and the Son; this appears by those divine Attributes and Properties which are attributed to the holy Spirit. As 1. Eternity, *In the Beginning GOD created Heaven and Earth, and the Spirit of GOD moved upon the Face of the Waters.* 2. Omnipotency, because He, together with the Father and the Son createth and preserveth all Things, *By his Spirit He hath garnished the Heavens; the Spirit of GOD hath made me; and all these Things worketh that one and the self-same Spirit, dividing to every Man severally as He will.* 3. Omniscieny, or the Knowledge of all Things, *For the Spirit searcheth all Things, yea the deep Things of GOD.* I might add Miracles and the Institution of Sacraments, and Prophecies, and Gifts, and Graces, as the Effects of his Divinity; *I cast out Devils (saith Christ) by the Spirit of GOD; and baptize in the Name of the Father, and of the Holy Ghost. And the Spirit speaketh expressly, that in the latter Times some shall depart from the Faith. And we are changed into the same Image from Glory to Glory, even as by the Spirit of the LORD.* See now how the holy Spirit is GOD, coeternal, coequal, consubstantial with GOD the Father, and GOD the Son; is not this a great Gift? Yea, as great a Gift as possibly can be given; what can He do more, than to give Himself, and to give his Spirit? O the Bonds of Love that are upon Man towards *Christ* in this Respect!

COME, my Soul, and take a View of the Glory and Bounty of *Jesus Christ*! If thy Heart be not all Brass and Iron, how shouldst thou but chuse to love? If either Beauty or Bounty, if either Majesty or Magnificence can draw thy Affection, *Christ* will have it; for in Him is all; O let me be thy *all*! surely if thou hast any Thing besides Himself, He is the Donor of all, He is the Beauty of all, the Sum of all, the Perfection of all, yea, He is the Author, Preserver, and Finisher of all.

SECT. VII. Of *Joying in JESUS in that Respect.*

LET us joy in *Jesus* as carrying on the great Work of our Salvation in these Particulars; there is not a Particular under Consideration, but 'tis the Object of a Christian's Joy.—

1. How should it heighten my Joys, and enlarge my Comforts, when I consider that *Christ* is ascended into Glory? By this it is clear that *Christ* is accepted of the Father for me, or otherwise He should never have been received into Heaven: O what Joy is in this!

2. How it should heighten my Joys, and enlarge my Comforts, when I consider that *Christ* is set down at God's Right Hand. Now he hath the Keys of Heaven delivered into his Hands; *All Power is given unto Him in Heaven and in Earth*, and now He can do what He will; God the Father hath given away (as it were) all his Prerogative unto *Jesus Christ*: *All Judgment is committed to the Son, for the Father judgeth no Man*. Now He is in a Capacity of acting all his Love to me in the most glorious Way; He is highly advanced, and thereby He hath the Advantage to advance me, and to glorify me: O

O what Joy may enter into this poor, dark, disconsolate Soul of mine, whilst I think over these glorious Passages of *Christ* in Glory!

3. How should it heighten my Joys, when I consider that *Christ* hath sent down his holy Spirit into my Heart? O what Comfort is this, to know that the Spirit of *Christ* is my Inmate? That my Soul is the Temple, the House and Dwelling of the Spirit of God? That *Christ* is in me of a Truth, and that not only by the Infusion of his Grace, but by the Indwelling of his Spirit. *Christ* in his bodily Presence went away, but *Christ* in his Spirit continues still: *Lo I am with you always, even unto the End of the World*: He is with us, and which is more, He is in us: CHRIST in you the Hope of Glory. Not *Christ* in Sermons which we hear, nor *Christ* in Chapters which we read, nor *Christ* in Sacraments which we receive; but *Christ* in our Hearts by his Spirit, is unto us the Hope of Glory.

AND now, O my Soul, spread thyself on this great Good, *Christ's* Ascension, *Christ's* Session, and *Christ's* Mission of his Holy Spirit. There is not any Particular here before thee, but 'tis Fuel for Joy. O what Joy was in Heaven when *Christ* ascended, and when *Christ* sat down at God's Right Hand, and when *Christ* sent down the Holy Spirit? Suppose thyself to have been in Heaven, when He first enter'd into it, and when He first sat down at God's Right Hand, and sent down the Comforter to his Saints, was not Heaven full of Joy? Methinks the very Thought of *Christ's* bright Face, and white Throne, and *Christ's* Harpers, and heavenly Troop, surrounding the Throne, and *Christ's* Welcome to his Father, both for Himself and all his Saints; and his carrying thy Name upon his Breast before his Father, should fill thy Soul as full
of

of Joy, as possibly it can hold. O the First-fruits of *Emanuel's* Land that lies beyond Time and Death! O the Joys that were in Heaven at *Christ's* first Entrance into Heaven! O my Soul, why dost thou not check thyself and lay aside thy sad Complaints and forget this Earth, and earthly Troubles! why dost thou not look up to *Jesus Christ*, and rejoice in Him who hath done all this for thy Salvation? Either the Spirit of GOD is not thy Comforter, or thou canst not but receive Comfort in these Passages.

SECT. VIII. *Of Calling on JESUS in that Respect.*

LET us Call on *Jesus*: I mean—

1. LET us pray that we may have our Part in these Transactions; or let us pray for more and more Assurance thereof unto our Souls; for tho' we do not believe, yet may we not be without our Doubts, and in Case of Doubts, (if once we are but assured) what better Means than Prayer?

2. Praise GOD for these great Transactions of his Son? Are they not Mercies like Mountains lying one upon another, and reaching up to the very Heavens? Did not Love break out first in a direct Line, and as it went along, hath it not wound up itself, in such a Variety of unthought of Discoveries, as that it amazeth Men and Angels? What? That *Jesus Christ* should not only act for us, here on Earth, but also ascend for us into Heaven, and sit down there at GOD's Right Hand, above the Heavens; that all this should be done for us and our Salvation, and to that Purpose that He should send down his Spirit into our Hearts, to prepare us for his Glory? Now bless the LORD, O my Soul, and
all

all that is within me bleſs his Holy Name; bleſs the LORD O my Soul, and forget not all his Benefits.

SECT. IX. *Of Conforming to JESUS in that Reſpect.*

LET us Conform to *Jeſus* in the aforeſaid Reſpect. A ſerious Beholding of *Jeſus* in his Aſcenſion, ſeſſion, Miſſion of his Spirit, is enough to change us into the ſame Image from Glory to Glory. It was the ſweet Saying of an experienced Saint, *View a glorified Chriſt, ſee Him as in that Relation and Condition, and you will ſoon have the Sparkles of the ſame Glory on your Hearts.* *Chriſt* is now exalted; He is now in Glory at the Right Hand of GOD: O let all our Actions be glorious, let all our walking Joys, Breathings be as in Glory. I ſhall not in this Tranſaction lay out many particular Conformities to *Chriſt*, but gather all into one, which is heavenly Converſation; ſeek Things above, ſet your Affection on Things above; *Chriſt* is gone up, and *Chriſt* is ſat down at GOD's Right Hand; and herein if you will conform, let your Hearts be in Heaven, let your Affections be in Heaven, let your Converſations be in Heaven.

IN Proſecution of this, I ſhall examine

1. WHAT do we mean by our Converſation in Heaven?

2. WHY muſt our Converſation be in Heaven?

3. BY what Means muſt we come up to this Converſation in Heaven?

1. BY our Converſation in Heaven, I mean our Aim at Heaven; as Heaven is our Home, ſo our Eye

Eye is there; whatever we do, our End, our Scope is to fit us for Heaven, and to lay in Heaven, *We look not at Things which are seen, but at Things which are not seen, for the Things which are seen are temporal, but the Things which are not seen are eternal.*

By our Conversation in Heaven, I mean, our Communion with *Christ* in Heaven. *Truly our Fellowship is with the Father, and with his Son Jesus Christ.* As it is among Friends that converse together, they act mutually for the Comfort one of another; there is a Communion, or a mutual Acting of the Soul upon *Christ*, and of *Christ* upon the Soul.

By our Conversation in Heaven, I mean, our Affections on Heaven, or on *Christ* in Heaven; *Set your Affections on Things above*, that is, set your Desires, Loves, Hopes, Joys, on heavenly Things. Our Affections are precious Things, and are only to be set on precious Objects. O what a Shame is it to set our Affections on the Things in this Life! Have we not a Kingdom, a God, a *Christ*, a Crown in Heaven, to set our Affections upon? And shall we set them upon Dross, and Dung? Are not all our Pleasures and Vanities base in Comparison of *Christ*? O be not we so base to set our Affections on earthly Things, but rather on God and *Christ*; and this is our heavenly Conversation.

By our Conversation in Heaven, I mean, we carry and behave ourselves in this Life as free Denizens of the City of Heaven our City, whereof we are Citizens, and whereunto we have a Right, is in Heaven above; in this Respect we trade not on Trifles, as other Men do, but we trade for great Things, for high Things; we merchandize for
goodly

goodly Pearls, even for GOD, and for *Christ*, who sitteth at the Right-Hand of GOD. We see now what is meant by our Conversation in Heaven.

2. WHY is the Conversation of the Saints in Heaven?

1. BECAUSE they know that the Original of their Souls, came from GOD in Heaven; the Body indeed was of the Dust of the Ground, but the Soul was the Breath of GOD; so it is said of the first Man, *GOD breathed into his Nostrils the Breath of Life, and Man became a living Soul.* The Soul had a more heavenly Original than any of the other Creatures that are in the World; and when GOD works Grace in the Soul, and it begins to know itself, it looks on all Things here below as vile, and contemptible; it then looks upward and begins to converse with Things suitable to its Original.

2. Because their best and choice Things are already in Heaven. As their Father is in Heaven, and their Saviour in Heaven, their Husband is in Heaven, their elder Brother is in Heaven, and their King is in Heaven; their Treasure is in Heaven; their Inheritance is in Heaven, their Hope is in Heaven, their Mansion is in Heaven, their chief Friends are in Heaven, their Substance is in Heaven, their Reward is in Heaven, their Wages are in Heaven: And all these Things being in Heaven, no Marvel their Conversations be in Heaven.

3. BECAUSE they are going towards Heaven even whiles yet they are on Earth. If the Nobleman do once know his Condition, and begins his Travail homeward towards his Father's Court, will he not every Morning that he rises, converse with them that come from his Father to conduct him Home?

Doth

Doth it not do him Good to hear any Man speak of his Father's Country? Is it not in his Thoughts, in his Talk, in his Eye, at every Step? O my Soul, if thou art indeed travailing towards Heaven, how shouldst thou but have it in thy Motions, Affections, Conversations?

3. By what Means should we come to have our Conversation in Heaven?

1. LET us watch Opportunities for heavenly Exercises. GOD now by his Ministers calls, *Come ye to the Waters, come buy and eat; come, buy Wine and Milk without Money; come to Me, and your Souls shall live.* Why, *now is the accepted Time, behold now is the Day of Salvation:* Whilst Ministers calls, and we live under the Droppings of the Word; these are Opportunities from Heaven; O then he that never pray'd, let him pray; and he that never heard, let him hear; the LORD is now near to us; *Christ Jesus* is calling, and Mercy is entreating, and Love is beseeching, and Wisdom is crying after us; O lay hold on these Opportunities for heavenly Exercises, and then we shall come to heavenly Conversations.

2. Take Heed of resting in the Formality of Duties. Many Souls that have Enlightnings of Conscience, dare not but take Opportunities for heavenly Duties; but then comes in the Temptations of the Devil, and Corruptions of their own Hearts, and then they say, *Now the Duty is done, and what needs more?* Alas! It is not *what have we done?* But *where have we been?* What, have our Souls been in Heaven, with GOD and with *Christ*? Have we had Communion with the Father, and with the Son in our Duties? O take Heed of Formality! it will exceedingly hinder our Conversation in Heaven.

ven! O keep our Eye still upon our Heart! ask in Duty, what Affections have been? How much are we got nearer Heaven thereby? And by this Means we shall come to an heavenly Conversation.

2. LOOK up unto *Jesus* as hanging on the Cross, and as sitting on the Throne: This is the Apostle's Rule. *Looking unto Jesus the Author and Finisher of our Faith, who for the Joy that was set before Him endured the Cross, despising the Shame, and is set down at the Right Hand of the Throne of GOD.* These two are the Objects of a Christian's Look, who studies an heavenly Conversation, viz. *Christ's* Cross, and *Christ's* Session; by the Cross He is Author, and by the Throne He is the Finisher of our Faith; in the first is set down his Love to us, in the second is set down our Hope of Him; come then, and settle your Thoughts and Looks on this blessed Object; a Sight on *Christ's* Cross, but especially of *Christ's* Throne, is a blessed Means to wean us from the World, and to raise our Affections to Things above, yea to form our Conversation towards Heaven.

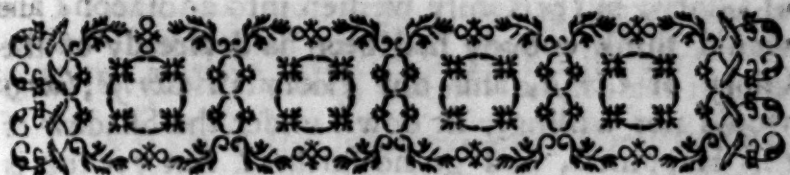
4. LET us wait for the Appearing of *Jesus Christ*, *Our Conversation is in Heaven* (saith the Apostle) *from whence also we look for the Saviour, the LORD Jesus Christ.* Where his Expectations are, there a Man's Conversation will be; if we expect e'er long, that the LORD *Jesus* will appear in Glory, and that we shall see Him not with other, but with the same Eyes, the very Waiting for these Things will help our Conversation to be Heavenward. Certainly the Day is coming, when *Jesus Christ* shall come with his Angels in his Glory, and then shall the Bodies of the Saints shine gloriously before the Face of GOD, and *Jesus Christ*: O the Wonder of this Day! the Glory of *Christ* shall

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then darken the Glory of the Sun and Moon, and Stars; but my Body shall not be darkned, but rather it shall shine like the glorious Body of *Christ Jesus*.

5. LET us observe the Drawings, and Movings of the Spirit, and follow his Dictates: To this Purpose *Christ* ascended, and sat down at GOD's Right Hand, and sent down the holy Spirit, that the Holy Ghost being come down, He might do his Office in bringing on our Souls towards Salvation; and if ever our Souls get above this Earth, and get Acquaintance in Heaven, it is the Spirit of GOD that must be the Chariot of *Elijah*, yea the very living Principle, by which we must move and ascend; O then take Heed of quenching its Motions, or resisting its Workings. Take we Heed of Grieving our Guide, or of Knocking off the Chariot Wheels of his holy Spirit. We little think how much the Life of Grace and the Happiness of Souls doth depend upon our ready and cordial Obedience to the Spirit of GOD; when He forbids us, and we will go on, when He tells us which is the Way, and we will not regard; no Wonder if we are Strangers to an heavenly Conversation; if we will not follow the Spirit, how should it lead us to Heaven, or bring our Hearts unto the Presence of GOD? O learn we this Lesson, and let not only the Motions of our Bodies, but the very Thoughts of our Hearts be at the Spirit's Beck! if we cherish these Motions, and hearken to the Spirit, O what a Help should we find to this heavenly Conversation?

LOOK



LOOKING UNTO JESUS, *In his INTERCESSION.*

THE EIGHTH BOOK.

CHAP. I.

SECT. I. *What the Intercession of CHRIST is.*

WE have spoken of *Christ's* Entrance into Heaven, and of his immediate Actings after his Entrance there, that Transaction which yet remains, and will remain untill his Coming again, it is his Intercession for the Saints. In these Actings of *Christ* in Heaven (if we follow Him) we must go from Glory to Glory, no sooner come we out of one Room

of Glory, but presently we step into another! One would think enough had been said already of the Glory of *Christ*, and our Glory in *Christ*; who would not willingly sit down under the Shadow of this Happiness, and go no farther? But yet this is not all; so thick and fast doth the Glory of *Christ* break in upon us. O what a blessed Thing is it to be *looking up to Jesus Christ*! Saints might do nothing else but ravish their Hearts with the Diversity of heavenly Light and Comfort, which breaks forth from the Bosom of *Jesus Christ*. Here is now another Mystery as great and amazing, as the former, which springs out before our Eyes in this Transaction of *Christ's* Intercession.

AND in Prosecution of this, as in the former, I shall first lay down the Object, and secondly direct you how to look upon it. The Object in *Jesus* carrying on the great Work of our Salvation in his Intercession: In ordering of which, I shall examine these Particulars;—

1. WHAT is this Intercession of *Christ*?
2. To whom is *Christ's* Intercession directed, and for whom?
3. WHAT Agreement betwixt *Christ's* Intercession, and the Intercession of the High Priests of old, and what Difference?
4. WHAT are the Properties of this Intercession?
5. WHEREIN it doth more especially consist?
6. How powerful *Christ's* Intercessions are with God.
7. WHAT

7. WHAT are the Reasons of this great Trans-
action of *Christ's* Intercession for his People?

1. WHAT is the Intercession of *Christ*? Some define it thus: *CHRIST's Intercession is that Part of his priestly Office, whereby Christ is Advocate, and Intreater of GOD the Father for the Faithful.* I shall give it thus: *Christ's Intercession is his gracious Will, fervently and immoveably desiring, that for the perpetual Virtue of his Sacrifice, all his Members might both for their Persons and Duties be accepted of the Father.* 1. I call the Intercession of *Christ* his own gracious Will; for we must not imagine that *Christ* in his Intercession, prostrates Himself upon his Knees before his Father's Throne, uttering some submissive Form of Words; that is not befitting the Majesty of Him that sits at GOD's Right-hand; when He was but yet on Earth, the Substance of his Requests for his Saints ran thus, *Father I will, that they also whom Thou hast given Me be with Me where I am*; and much more now He is in Heaven, is this the Form of his Intercession, *Father I will this.* 2. The Foundation of *Christ's* Intercession, is the Death of *Christ*; and hence we make two Parts of *Christ's* Oblation; the one expiatory, when *Christ* suffered upon the Cross; the other presentatory, when He doth appear in Heaven before GOD for us; the one was finished on Earth, when *Christ* suffered within the Gate; the other is performed in Heaven now *Christ* is within the City; the one was a Sacrifice indeed, the other is not so much a Sacrifice as the Commemoration of a Sacrifice; the first was an Act of Humiliation, and this latter is an Act of Glory; the first was performed once for all, this latter is done continually; the first was for the obtaining Redemption, and this latter is for the Application of Redemption.

THE Matter interceded for, is, that *all the Saints and their Service, might find Acceptance with GOD*; first, *Christ's Intercession is for our Persons*, and then *Christ's Intercession is for our Works*; by *Christ's Intercession, is Christ's Satisfaction applied to our Persons*, and by Consequence the Defect of our Duties, is covered and removed; and both we and our Works are approved and accepted of GOD the Father.

CHRIST intercedes; according to both Natures. 1. According to his Humanity, partly by appearing before his Father in Heaven, and partly by desiring our Salvation. *Christ is entered into Heaven itself, now to appear in the Presence of GOD for us, and I say not unto you that I will pray, or desire the Father for you, for the Father Himself loveth you.* 2. According to his Deity, partly by applying the Merit of his Death, and partly by willing the Salvation of his Saints; and as the Effect thereof, by making Requests in the Hearts of the Saints with Sighs unspeakable. *Elect, through Sanctification of the Spirit, and sprinkling of the Blood of Jesus Christ; this Sprinkling is the Applying of the Blood of Jesus, and that is an Act of Intercession. Again, Father I Will that they whom Thou hast given Me, be with Me where I am; He Desires as Man, but He Wills as GOD; and as the Effect of this, He gives the Spirit, The Spirit itself makes Intercession for us, with Groanings which cannot be uttered.* But what are the Intercessions of the Spirit, to the Intercessions of *Christ*? I answer, much every Way; the Spirit's Intercessions are as the Effect, and *Christ's* Intercessions are as the Cause; the Spirit's Intercessions are as the Eccho, and *Christ's* Intercessions are as the first Voice; the Spirit intercedes for Men, in and by themselves; but *Christ* intercedes in his own Person; there is a Dependance of the Spirit's Intercessions

tercessions in us, upon *Christ's* Intercession in Himself. First, *Christ* by his Intercession applies his Satisfaction made, and then sends down his holy Spirit into our Hearts, to help our Infirmities; and to teach us what to pray, and how to pray as we ought. Now this He doth as GOD, for who shall give a Commission to the Spirit of GOD, but GOD Himself?

SECT. II. *To whom is CHRIST's Intercession directed, and for whom?*

TO whom is *Christ's* Intercession directed? I answer, immediately to GOD the Father; *If any Man sin, we have an Advocate with the Father, Jesus Christ the Righteous.* In the Work of Intercession; are three Persons, a Party offended, a Party offending, and the Intercessor distinct from them both; the Party offended is GOD the Father, the Party offending is sinful Man, and the Intercessor distinct from them both, is *Jesus Christ*. I deny not but *Christ's* Intercession is made to the whole Trinity, but yet immediately, and directly to the first Person, and in Him to the rest.—(i. e.) *three Persons, and but one GOD.*

THIS Intercession is made, in one Sense for the World; so *Christ* upon the Cross, prayed for the bloody *Jews*, *Father forgive them, for they know not what they do.* But in a particular Manner for all, and every faithful Man. As the high Priest went into the Sanctuary with the Names of the twelve Tribes upon his Breast, so *Christ* entered into the Holiest of all, with the Names of all Believers upon his Heart, and still He carries them upon his Breast, and presents his Will and Desire unto his Father for them; nor doth He only intercede in general,
but,

but, whatever thy Name is, *John, Peter, Thomas, Mary, Martha*, if thou art a Believer, *Christ* prays for thee, it is our common Practice to desire the Prayers one of another; but O, who would not have a Share in the Prayers of *Jesus Christ*? Why certainly if thou believest in *Christ*, *Christ* prays for thee.

SECT. III. *What Agreement there is betwixt CHRIST's Intercessions, and the Intercessions of the High Priests of old, and what Difference?*

WHAT Agreement is there betwixt the Intercessions of *Christ*, and the Intercessions of the High Priests of old? Among the *Jews* in the Times of the old Testament, they had an High Priest, who was in all Things to stand betwixt GOD and them. Now as the *Jews* had their High Priest to intercede for them, so the LORD *Jesus* was to be the High Priest of our Profession, and to intercede for us; it will therefore give some Light to this Doctrine of Intercession, if we compare these two: And first, consider what Agreement betwixt *Christ*, and the High Priests of old; betwixt *Christ's* Intercession, and the High Priest's Intercessions?

1. CHRIST, and the High Priests of old, agreed in Name; not only they, but *Christ* Himself is called an High Priest; *We have such an High Priest, who is set down at the Right-hand of the Majesty on high.*—

2. THEY agreed in Office; that consisted of two Parts, Oblation and Presentation: First, they offered a Sacrifice; and secondly, they presented it in the Holy of Holies, with Prayer and Intercession unto GOD; the one was done without, the other

ther within the Holy of Holies; and in answer thereunto, there are two distinct Parts of *Christ's* Priesthood. (1.) The offering of Himself a Sacrifice upon the Cross. (2.) The carrying of Himself, and of his Blood, into the Holy of Holies, or in the Heaven of Heavens; where He appears and prays in the Force of that Blood: And indeed this Part of his Priesthood, is of the Two the more eminent; and therefore it is held forth to us in the Types of both those two Orders of Priesthood that were before Him, and Figures of Him, both that of *Aaron* and *Melchizedech*. [1.] This was typified in that Levitical Priesthood of *Aaron*, and his Fellows: The highest Service of that Office, was the going into the Holy of Hoiles, and making an Atonement there; yea, this was the Height of the High Priest's Honour, that He did this alone, and it constituted the Difference betwixt him as he was High Priest, and other Priests; for they killed and offered the Sacrifices without, as well as he; but only the High Priest was to approach the Holy of Holies with Blood, and that but once a Year. [2.] This was typified by *Melchizedech's* Priesthood, which the Apostle argues to have been much more excellent than any of *Aaron's*, in as much as *Levi*, *Aaron's* Father, payed Tythes to this *Melchizedech* in *Abraham's* Loins; now *Melchizedech* was his Type, not so much in Respect of his Oblation, or offering Sacrifice, as in Respect of his continual Presentation and Intercession in Heaven; and therefore the same Clause, *for ever*, still comes in when *Melchizedech* is named; *Thou art a Priest for ever, after the Order of Melchizedech*. Here then is the Agreement betwixt *Christ*, and the High Priests of old; in Respect of Name, both were Priests; and in Respect of Office, both had their Oblations, and Presentations, or Intercessions with GOD in Glory.

3. IN the Point of Intercession they agree in these Particulars:—

1. THE High Priests of old, usually once a Year, went into the most holy Place within the Veil; and so is *Christ* our great High Priest, passed into the Heavens within the Veil, even into the Holy of Holies.

2. THE High Priests of old, had a Plate of pure Gold upon their Foreheads, which was to bear the Iniquity of the holy Things, that they might be accepted before the LORD; and so doth *Christ* bear the Iniquity of our holy Things. Spiritual Christians! here is your Comfort, you are not able to perform any Duty to GOD, but there is a great deal of Sin in the same; you cannot Hear, nor Pray, nor Confer, nor Meditate without much Sin; but *Christ* bears all these Sins, even the Iniquity of your holy Things, and He presents your Persons, and Prayers, without the least Spot to his Father; He is the *Angel of the Covenant that stands at the Altar, having a golden Censer with much Incense; to offer it with the Prayers of his Saints, and so they are acceptable before the LORD.*

3. THE Jewish High Priests, bore the Names of the Children of Israel on a Breast-plate upon their Hearts, for a Memorial before the LORD; and so doth *Christ* our Great High Priest, bear the Names of his People upon his Heart before the LORD continually.

1. IN presenting them to his Father without Spot, as righteous in his own Righteousness; *Christ loved the Church, that He might present it to his Father, and in Him, to Himself, a glorious Church, not having*

ing Spot, or Wrinkle, or any such Thing, but that it should be holy, and without Blemish.

2. IN remembering them: *The Righteous shall be had in continual Remembrance*; this is the Soul's Comfort in a Time of Desertion, or in an evil Day; if any cry out, as sometimes David did, *How long wilt Thou forget me, LORD? For ever? How long wilt Thou hide thy Face from me?* Let such a one remember, that *Christ's Redeemed Ones* are upon his Heart, and He cannot forget them. But Zion said, *the LORD hath forsaken me, and my LORD hath forgotten me*; O no! *Can a Woman forget her suckling Child, that she should not have Compassion on the Son of her Womb?* Yea, they may forget, yet I will not forget thee.

3. IN loving them; they are near and dear unto Him, He hath set them as a Seal upon his Heart; so was the Prayer of the Spouse, *Set me as a Seal upon thine Heart, as a Seal upon thine Arm*; and then it follows, *for Love is strong as Death*. *Christ* hath an entire Love to his Saints, He died for them, and now He intercedes for them; He keeps them close to his Heart, and there is none shall pluck them out of his Hand. Thus far of the Agreement betwixt *Christ's* Intercessions, and the Intercessions of the High Priests of old.

THE Difference betwixt *Christ* and them, and betwixt *Christ's* Intercessions and their Intercessions, may appear in these Particulars:—

1. THE High Priests then were but for a Time, but *Christ* is a Priest for ever, after the Order of Melchizedech. Melchizedech (saith the Apostle) was without Father, without Maker, without Descent, having neither Beginning of Days, nor End of Life.
That

That is, as far as it is known; and so is *Christ* without a Father on Earth, and without a Mother in Heaven; without Beginning, and without End; He abides a Priest perpetually, even to the End of the World; yea, and the Virtue of his Priest-hood, is infinitely beyond all Time, even for ever and ever.

2. THE High Priest then entered only into that Place that was typically holy, but *Christ* is entered into that Place which is properly holy; He is entered into the Heavens.

3. THE High Priests then did not always intercede for the People; only once a Year the High Priest entered into the Holy of Holies; but our Great High Priest is ascended into the Holy of Holies, never to put off his princely, priestly Garments. Nor does He only once a Year sprinkle the Mercy Seat with his Sacrifice, but every Day; He lives for ever to intercede: O what Comfort is this to a poor dejected Soul! He intercedeth ever, 'till He shall finish thy Salvation; the Smoak of his Incense ascends for ever without Intermission.

4. THE High Priests then interceded not for Sins of Presumption: If a Man sinned ignorantly, there was indeed a Sacrifice, and Intercession for Him; but, *If a Man sinned presumptuously, he was to be cut off from among his People*; no Sacrifice, no Intercession by the High Priest then; but we have such an High Priest as makes Intercession for all Sins; every Sin though it boil up to Blasphemy (so it be not against the Holy Ghost) shall by the Virtue of *Christ's* Intercession be forgiven. *In that Day there shall be a Fountain opened to the House of David, and to the Inhabitants of Jerusalem, for Sin and for Uncleanness, (i. e.) for Sins of all Sorts, Verily I say*

unto you, all Sins shall be forgiven unto the Sons of Men, (i. e.) Scarlet Sins, or Crimson Sins; Sins of the deepest Dye, shall by *Christ's* Intercession be done away; the Voice of his Blood speaks better Things than the Blood of *Abel*; it intercedes for the Abolition of bloody Sins.

5. THE High Priests then interceded not without all these Materials, viz. A Temple, an Altar, a Sacrifice, a Censer of burning Coals taken off the Altar, a Putting the Incense upon the Fire, that the Cloud of the Incense might cover the Mercy-Seat, a Sprinkling the Mercy-Seat with the Blood of the Bullock, and of the Goat; but *Jesus Christ* in his Intercessions now needs none of these Materials; but rather He Himself, and his own Merits, are instead of all. As, 1. He is the Temple; *Destroy this Temple* (saith *Christ*) *and I will build it again in three Days*; it was destroyed; and GOD found it an acceptable Sacrifice, and smelt in it a sweet Savour, as in a Temple. 2. He is the Altar according to his Deity, for as the Altar sanctifies the Gift, so doth the Godhead sanctify the Manhood, 3. He is the Sacrifice properly, according to the Manhood; for although by Communication of Properties, the Blood of the Sacrifice is called the Blood of GOD, yet properly the human Soul and Flesh of *Christ*, was the whole Burnt-offering, roasted in the Fire of his Father's Wrath.

6. HIS Merits are the Cloud of Incense, for so the Angel; *Christ* is said to have a golden Censer, and much Incense, that He should offer it with the Prayers of all Saints, upon the golden Altar which was before the Throne; and the Smoak of the Incense which came with the Prayers of the Saints, ascended up before GOD, out of the Angel's Hand: The Merits of *Christ*, are so mingled with the Prayers of

his Saints, that they perfume their Prayers, and so they find Acceptance with GOD his Father. We see now the Difference betwixt *Christ's* Intercessions, and the Intercessions of the High Priests of old.

SECT. IV. *What the Properties of this Intercession of CHRIST are?*

WHAT are the Properties of this Intercession of *Jesus Christ*? I answer:—1. It is heavenly and glorious; and that appears in these Particulars:

1. CHRIST doth not fall upon his Knees before his Father, as in the Days of his Humiliation; for that is not agreeable to that Glory He hath received; He only presents his Pleasure to his Father, that He may thereto put his Seal and Consent. 2. *Christ* doth not pray out of private Charity, as the Saints pray one for another in this Life, but out of publick Office of Mediation, *There is one GOD, and one Mediator between GOD and Man, the Man Christ Jesus.* 3. *Christ* prays not out of Humility, but out of Authority, which is the Desiring of a Thing, so as withal He hath a Right of bestowing it, as well as desiring it. 4. *Christ* prays not meerly as an Advocate, but as a Propitiation too; *Christ's* Spirit is an Advocate, but only *Christ* is Advocate and Propitiation; *Christ's* Spirit is our Advocate on Earth, but only *Christ* in his Person applyeth his Merits in Heaven, and furthers the Cause of our Salvation, with his Father in Heaven. In every of these Respects we may see *Christ's* Intercession is heavenly and glorious.

2. IT is ever effectual and prevailing: As He hath a Power to intercede for us, so He hath a Power to confer that upon us for which He intercedes.

I will

I will pray the Father, and He shall give you another Comforter. If I go not away, the Comforter will not come unto you, but if I depart, I will send Him unto you. If Christ prayed on Earth, He was ever heard; but if Christ prayed in Heaven, we may be sure the Father ever heareth and answereth there; when Christ as Man prayed for Himself, He was heard in that which He feareth; but now Christ as Mediator, praying for us, He is ever heard in the very Particular which He desireth.

3. IT is of all other the Transactions of *Christ*, 'till the very End of the World, the most perfect and consummate; without it all the other Parts of *Christ's* Mediatorship would have been to little Purpose. As the Sacrifices under the Law had not been of Force, had not the High Priest entered into the holy Place to appear there, and to present the Blood there unto the LORD; so all that ever *Christ* did or suffered upon Earth, had been ineffectual unto us, had He not entered into Heaven, to appear there in the Presence of GOD for us. In his Life and Death *Christ* was the Meritorious Cause, but by his Intercession *Christ* is the Applying Cause of our Soul's Salvation.

SECT. V. *Wherein the Intercession of CHRIST consists?*

WHEREIN more especially doth the Intercession of *Jesus Christ* consist? I answer in these Particulars:—

I. CHRIST's Intercession consists in the presenting of his Person for us: He Himself went up to Heaven, and presented Himself; the Apostle calls this, *an Appearing for us*: *Christ is not entered into*

the holy Place made with Hands, but into Heaven, now to appear in the Presence of GOD for us. I believe there is an Emphasis in the Word *appearing for us*. But how appears He for us? I answer;

1. In a publick Manner, whatsoever He did in this Kind, He did it openly and publickly; He appears for us in the Presence of GOD the Father; He Appears for us in the Presence of his Saints and Angels; Heaven's Eyes are all upon Him in his Appearing for us.
2. He appears for us a Mediator, He stands in the Middle betwixt GOD and us; hence it is, that He is God-man, that He might be a Mediator betwixt GOD and Man.
3. He appears for us as a Sponfor, and a Pledge; surely it is a Comfort for a Man to have a Friend at Court, that may own Him, and appear for Him; but if this Friend be both a Mediator and Surety, a Mediator to request for him, and a Surety to engage for him, O what Comfort is this! thus *Christ* appeared in every Respect; He is a Mediator to request for us; and He is a Surety to engage for us; as *Paul* was for *Onesimus*, a Mediator, *I beseech thee for my Son, Onesimus*, and a Sponfor, *if he hath wronged thee, or owe thee ought, put that on my Account, I will repay it*. So is *Jesus Christ* for his Saints: He is the Mediator of a better Covenant, Heb. viii. 6. And He is a Surety of a better Testament, Heb. vii. xxii.
4. He appears as a Solicitor, to present and promote the Desires and Requests of his Saints, in such a Way as that they may find Acceptance with his Father.—5. He appears as an Advocate: *If any Man sin, we have an Advocate with the Father, Jesus Christ the Righteous*. An Advocate is more than a Solicitor; an Advocate is one that is of Council with another, and pleadeth his Case in open Court; and such an Advocate is *Jesus Christ* unto his People.
1. He is of Counsel with them; that is one of the Titles given Him by the Prophet *Isaiab*,

Wonderful

Wonderful Counsellor; He counsels them by his Word and Spirit. 2. He pleads for them, and this He doth in the High Court of Heaven, at the Bar of GOD's own Justice; there He pleads their Case, and answereth all the Accusations that are brought in by *Satan*, or their own Consciences. But of this anon.—6. He appears as a publick Agent, or Ambassador: What that is, some tell us in these Particulars; 1. His Work is to continue Peace; and surely this is *Christ's* Work, *He is our Peace* (saith the Apostle) that is, the Author of our Peace; He purchased our Peace, and He maintains our Peace with GOD; to this Purpose He sits at GOD's Right-hand, to interceed for us, and to maintain the Peace and Union betwixt GOD and us; *therefore being justified by Faith, we have Peace with GOD, through our LORD Jesus Christ.* 2. His Work is to maintain Intercourse and Correspondency; and surely this is *Christ's* Work also, *By Him we have an Access unto the Father.—In Him we have Boldness, and Access with Confidence.* The Word [*Access*] doth not only signify Coming to GOD in Prayer, but all that Resort and Communion which we have with GOD, as united by Faith to *Jesus Christ*; according to that, *Christ had once suffered for Sins, the Just for the Unjust, that He might bring us to GOD.* This Benefit have all Believers, in and by *Christ*; they come to GOD by Him, they have free Commerce and Intercourse in Heaven.—3. His Work is to reconcile and take up Differences, and this is *Christ's* Work also: *He maketh Intercession for the Transgressors*; He takes up the Differences that our Transgressions make betwixt GOD and us.—4. His Work is to procure the Welfare of the People or State where He negotiates; and this is no less *Christ's* Work, for He seeks the Welfare of his People, He sits at GOD's Right-hand to interceed for them, and commending their Estate to his

Father, He makes it his Request, that his Members may have a continual Supply of the Spirit of Jesus Christ, that they may be strengthened in Temptations, confirmed in Tribulations, delivered from every evil Work, enabled to every good Duty, and finally preserved unto his heavenly Kingdom.

2. CHRIST'S Intercession consists in the presenting of his Wounds, Death, and Blood, as a public Satisfaction for the Debt of Sin, and as a public Price for the Purchase of our Glory.

WE read in the Law, that *when the High Priest went within the Veil, he took the Blood of the Bullock, and sprinkled it with his Finger, upon the Mercy-seat Eastward; and before the Mercy-seat he sprinkled the Blood with his Finger seven Times. Surely these were Patterns of Things to be done in the Heavens. Christ that was slain without the Gate, carried his own Blood into the Holy of Holies, or into the Heaven of Heavens, for by his own Blood He entered in once into the holy Place, having obtained eternal Redemption for us: And thither come, He sprinkles it (as it were) upon the Mercy-seat, (i. e.) He applies it, and obtains Mercy by it: By the Blood of Christ, God's Mercy and Justice are reconciled in themselves, and reconciled unto us. Christ's Blood was shed upon the Earth, but Christ's Blood is sprinkled now He is Heaven. Heaven is all besprinkled, as the Mercy-seat in the Holy of Holies was; the Earth is all besprinkled, as the Altar out of the Holy of Holies was. Heaven and Earth are all besprinkled with the Blood of Jesus, so that the Saints, and People of God are no where, but their Doors, and their Posts, and their Houses, (I mean, their Bodies and souls) are all besprinkled with the Blood of the Lamb, slain from the Beginning of the World. Why, this is that "Blood of*

" Sprinkling,

“Sprinkling, that speaks better Things than that
 “of *Abel*.” Mark that; *Christ*’s Blood hath a
 Tongue; it speaks, it cries, it prays, it intercedes;
 —*Christ*’s Blood crieth out, it makes a loud Cry,
 it fills Heaven and Earth with the Noise; yea, the
 LORD’S Ears are so filled with it, that it drowns
 all other Sounds, and rings continually in his Ears.

I WILL not say, that the very Blood which *Christ*
 shed on the Cross, is now in Heaven, nor that it
 speaks in Heaven; these Cryings are meerly meta-
 phorical; yet this I maintain as real and proper,
 that the Power, Merit, and Virtue of *Christ*’s Blood
 is presented by our Saviour, to his Father, both as
 a publick Satisfaction for our Sins, and as a pub-
 lick Price for the Purchase of our Glory.

3. CHRIST’S Intercession consists in the Present-
 ing of his Will, his Request for us, grounded up-
 on the Virtue of his glorious Merits. *Father I will*
that they also whom Thou hast given Me, be with Me
where I am, that they may behold my Glory which
Thou hast given Me. This was a Piece of *Christ*’s
 Prayer while yet He was on Earth; and it is a Sum-
 mary of *Christ*’s Intercession, which now He makes
 for us in his Glory; He prayed on Earth, as He
 meant to pray for us when He came to Heaven;
 He hints at this in the Beginning of his Prayer, for
 He speaks as if all his Work had been done on
 Earth, and as if then He were beginning his Work
 in Heaven; *I have glorified Thee on Earth, I have*
finished the Work which Thou gavest Me to do; and
now, O Father, glorify Thou Me with thy Ownself,
with the Glory which I had with Thee before the World
was.

4. CHRIST’S Intercession consists in the Present-
 ing our Persons, in his own Person, to his Father;
 so

so that now GOD cannot look upon the Son, but He must behold the Saints in his Son; and this was shadowed out by that Act of the High Priest, who went into the Holy of Holies, with the *Names of all the Tribes of Israel upon his Shoulders, and open his Breasts*; and this the Apostle speaks yet more plainly, *by Him we have an Access unto the Father, and in Him we have Boldness and Access with Confidence.* We find in the Law, that Aaron was to put two Stones upon the Shoulders of the Ephod, for Stones of Memorial unto the Children of Israel, and so Aaron was to bear the Names before the LORD upon his two Shoulders for a Memorial. And again; Aaron was to bear the Names of the Children of Israel in the Breast-plate of Judgment upon his Heart; when he went into the holy Place for a Memorial before the LORD continually. Here we find the Names of the twelve Tribes of Israel engraven in Stones, which the High Priest usually took with him into the Holy Place, when he appeared before the LORD; a lively Type of Christ's Intercession, who being entered into the Heavens, there appears in our Behalf, and He presents our Persons to his Father, bearing them (as it were) upon his Shoulders, and upon his Heart; thus Christ takes our Persons into Heaven, and represents them in his own Person to his Father. Secondly, we find in the Gospel a gracious Promise, that *by Christ we have Access unto the Father, and in Christ we have Access with Confidence.* Where the Word *Access*, *προσάγωγῃ* signifies properly a Manuduction, or Leading by the Hand to GOD; an Introduction, or Bringing into GOD; alluding to the Custom in Princes Courts, where none may come into the Presence Chamber, unless they be led, or brought in by some Favourite, or Courtier there; thus none may have Access into the Presence of GOD, unless they are brought in by this Favourite of Heaven, the LORD Jesus Christ; whose

whose very Office it is to bring Men unto GOD; He takes us by the Hand, and leads us to the Father.

5. CHRIST's Intercession consists in the Presenting our Duties unto GOD. Not only doth He take our Persons, and leads them into the Presence of GOD, but together with our Persons, He presents all our Services in his own Person. Alas! *All our Righteousness are as filthy Rags*, but *Christ* draws out the Evil of Duty, and Failings in Duty, before He will present them unto GOD. And He observes what Good there is in any of our Duties or Performances, and with that He mingles his own Prayers and Intercessions, and presents all as one Work interwoven or mingled together unto GOD the Father. It is *Jesus*, and only *Jesus* that presents our Prayers, and sanctifies our Prayers, and mingles our Prayers with his Merits, and so makes them penetrate sweetly before his GOD.

6. CHRIST's Intercession consists in presenting our Plea, or Answer in Heaven, to all those Accusations that are brought in against us. And this I take to be the Meaning of the Challenge, *Who shall lay any Thing to the Charge of GOD's Elect?* It is GOD that justifies, who is He that condemneth? It is Christ that dyed, yea rather that is risen again, who is even at the Right-hand of GOD, who also maketh Intercession for us. Christ intercedes, and who shall condemn? Christ takes off all Accusations; and who shall charge; if Sin, or Satan, shall dare to accuse, our *Jesus* is ready at GOD's Right-hand, to answer all. And in this Respect He is truly called our Advocate, *If any Man sin, we have an Advocate with the Father, Jesus Christ the Righteous*. We have an Advocate that pleads for us, that answers for us; that in a Way of Equity (grounding

ing all upon his own Merits) calls for the Pardon of our Sins, and for the Salvation of our Souls.

SECT. VI. *How Powerful CHRIST's Intercessions are with GOD?*

How powerful are *Christ's Intercessions* with GOD? This will appear if we consider:

1. **THAT** *Christ* is our Great High Priest to GOD; *We have such an High Priest, who is set down on the Right-hand of his Majesty on high*; now 'twas the Way of GOD to lend his Ear in an especial Manner to the High Priests; Samuel called unto the LORD, and the LORD sent Thunder, and Rain that Day. And all the People said to Samuel, Pray for thy Servants unto the LORD thy GOD.—And Samuel said unto the People, —GOD forbid, that I should sin against the LORD in ceasing to pray for you. Now such an High Priest as this (though with far more Eminency) is *Christ* to GOD; He intercedes for his People (GOD forbid, that He should ever cease to pray for his People) and He hath GOD's Ear in an especial Manner; if ever GOD lend his Ear to any one, it must needs be to this High Priest, because of his Office to intercede betwixt GOD and his People. *Christ* stands next to GOD, as our Great High Priest; and therefore He must needs prevail with GOD in every Petition He puts up for us.

2. **THAT** *Christ* was called to this Office by GOD. *Christ glorified not Himself, to be made an High Priest*; no, no; but He was called of GOD, as Aaron was; it was GOD the Father that designed Him to it, and that furnished Him for it, and that invested Him in it; *The LORD hath sworn,*
and

and will not repent, *Thou art a Priest for ever, after the Order of Melchizedech.* Now to what Purpose should GOD call Him to this Office, but especially to intercede for them, to whom GOD was willing to communicate Salvation? Surely the Father is engaged to hear the Son, in that He is an High Priest to GOD, and called to his Office by GOD.

3. THAT *Christ* is GOD's Son; and that is more than GOD's High Priest; He is his beloved Son, his Son that never gave Him the least Offence; sure then when He comes and intercedes for a Man, He is most like to speed; if a Child do but cry, *my Father, my Father,* He may prevail very much, especially with a Father who is tender hearted; *Jesus Christ* is the precious Son of GOD the Father; and GOD the Father is a dear and kind-hearted Father, how then should the Intercessions of *Christ* but be most powerful with GOD? All the Relations of Son and Father in the World, are but a Shadow of this Relation betwixt GOD and *Christ*; it is so near, that though they are Two, yet *Christ* speaks of them as One, *I and my Father are One*; if then the Father should deny Him any Thing, He should deny Himself; or cease to be one with his Son, which can never be. *Christ* is GOD's Son, his natural Son, his beloved Son, *This is my beloved Son in whom I am well pleased,* saith GOD? O then how prevalent must *Christ's* Intercession be with GOD?

4. THAT *Christ* is GOD Himself; how powerful in this Respect, must his Intercessions be unto the Father; it is true, that *Christ* is another Person, but one and the same GOD with the Father; *Christ* is the very Essential, Substantial, Representation of GOD Himself; *Christ* is the very Self of GOD,

GOD, both GOD sending, and GOD sent; *Christ is the Fellow of GOD, Awake O Sword, against my Shepherd, and against the Man that is my Fellow; nay, Christ is GOD, and not another GOD, but one GOD; GOD of GOD, Light of Light, very GOD of very GOD; begotten, not made, being of one Substance with the Father, by whom all Things were made.* Can we imagine now that GOD Himself, should be denied any Boon of GOD Himself; if GOD sometimes spoke to his Servants, *Ask of Me, command ye Me, concerning all the Work of mine Hands: Will not GOD much more say to Christ, Ask of Me, and I shall give thee the Heathen for thine Inheritance, and the uttermost Parts of the Earth for thy Possession?* We have brought it now so near, that if GOD be GOD; and GOD be Omnipotent, that He can do, and can have whatsoever He pleases; then *Christ* being one GOD with his Father, He must needs prevail.

SECT. VII. *Of the Reason of CHRIST's Intercession?*

WHAT are the Reasons of this great Transaction of *Christ's* Intercession for his People? I answer:

I. IT is the Father's Will that it should be so; He called *Jesus Christ* to his Office, the Command of GOD is upon *Jesus Christ*; *Ask what Thou wilt for thy Redeemed Ones, I willingly engage Myself to grant, only it is my Pleasure Thou should ask:* As sometimes He said to the House of Israel, *I the LORD have spoken, and I will do it; notwithstanding I will yet for this be enquired of, by the House of Israel, to do it for them:* So saith GOD to *Christ*, *I the LORD have spoken, and will do it; only my Son, I will be enquired of by Thee.* I look upon this as the

the main Reason of *Christ's* Intercession, *Even so Father, for so it seemeth good in thy Sight.*

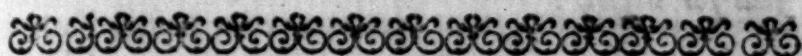
2. IT is *Christ's* own Inclination to do this Office. What is the Will of the Father, is the Will of *Christ*; so that what the Father would have *Christ* own, He cannot but own; for the same Spirit is in *Christ*, which is in the Father; and in the self-same Measure. As GOD is captivated with Love towards all Captives, so am I, saith *Christ*. As GOD would have all be saved, and to come to the Knowledge of the Truth, so would I too, saith *Christ*; the same bottomless Sea of Love that fluctuates in my Father's Breast, is in my Breast; *for I and the Father are one.*

3. IT is *Christ's* Love to his Saints; He intercedes for them for ever. They are in Covenant with *Jesus Christ*, and therefore in nearer Relation than any others; hence it is, that they are called the Portion of GOD; the Treasure of GOD, the peculiar People of GOD, those that GOD and *Christ* satisfy themselves in, those that GOD and *Christ* have set their Hearts on, the Children of GOD the Father, the very Spouse and Bride of GOD the Son, in some Respect nearer than the Angels themselves, for the Angels are not so married to *Christ* in a mystical Union, as GOD's People are. Now, is it any Wonder, that those who are so very dear to *Christ*, should be in the Prayers of *Christ*? If they were so much in his Heart, that He shed his Blood for them, will He not now intercede for them? O yes! to this End He carries them on his Breast or Heart, as near as may be, that they may be in a continual Remembrance before the LORD for ever; his very Love compels Him to this Office, to intercede for them.

4. IT is *Christ's* Compassion that causeth Intercession. *Christ is such an High Priest*, (saith the Apostle) *as cannot but be touched with the Feeling of our Infirmities. He was in all Points tempted like as we are, yet without Sin.* When He was on Earth, He felt our Infirmities, Frailties, Miseries! and as a Man that hath felt the Stone, or Gout, or Fever; or especially that hath felt Soul Troubles, cannot but compassionate those that are in the like Condition; so *Christ* having had the Experience of our outward, and inward Sufferings, cannot but compassionate us; and hence it is (his very Compassion is moving) that He intercedes to his Father in our Behalf. It is observed, that the very Office of the High Priest, was to sympathize with the People of GOD; (only in the Case of the Death of his Kindred, he was not as others, to sympathize or mourn); but *Jesus Christ* goes beyond all the High Priests that ever were before Him; He doth fully sympathize with us, not in some, but in all Conditions; *In all our Afflictions He is afflicted.* I believe *Christ* hath carried a Man's Heart up with Him to Heaven; and though there be no Passions in Him as He is GOD; yet the Flower, the Excellency of all these Passions are infinitely in Him, as He is GOD; He striketh, and trieth, and yet He pitieth; when *Ephraim* bemoaneth Himself, GOD replies, *Is Ephraim my dear Son? Is He a pleasant Child? For since I speak against him, I do earnestly remember him still, therefore my Bowels are troubled for him.* Surely there's a Violence of heavenly Passion in *Christ's* Heart, as God-man, which makes Him to break out into Prayer to GOD, and into Compassions towards Men. O that tempted Souls would consider this! It may be *Christ* is giving you a Cup of Tears and Blood to drink, but who knows what Bowels, what Turning of Heart, what Motions of Compassion are in *Jesus Christ* all the while?

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Those who feel the Fruit of *Christ's* Intercession, know this; and cannot but subscribe to this Truth. *O ye of little Faith*, why do ye doubt of *Christ's* Bowels? Is He not our compassionate High Priest? *He is touched* (saith the Apostle) *with the Feeling of Infirmities*; it is an Allusion to the rolled and moved Bowels of GOD, in *Jeremiah xxxi. 20.* *Christ* in Heaven is burning and flaming in Compassion towards his weak ones; and therefore He pleads, intercedes, and prays to GOD for them.



CHAP. II.

SECT. I. *Of Knowing JESUS as carrying on the great Work of our Salvation, in his Intercession.*

LET us know *Jesus* carrying on this great Work of our Salvation, in his Intercession. Ever since his Ascension into Heaven, He hath been doing this Work; it is a Work already of above sixteen Hundred Years; and Summer and Winter, Night and Day, *Christ* hath been still praying, still interceding; *Christ's* Love hath no Vacation, no Cessation at all: Yea, even now whilst you read this, *Christ* is acting as an Advocate for you, *Christ* hath your Names engraven, as a Seal on his Heart, and standing right opposite to the Eye of his Father, the first Opening of the Eyelids of GOD, is terminated upon the Breast of *Jesus Christ*; is not this worth the Knowledge? O my Soul, leave off thy vain Studies; if they do not conduce to the right Understanding of this, they are not worth the while;

while; what is it for an *Aristotle* to be praised where he is not, and to be damned where he is? O the Excellency of the Knowledge of *Jesus Christ*! Such a Knowledge (if true) is no less than saving. Come, study his Intercession in all the former Particulars; only remember this, that in *Christ's* Intercession are many Secrets, which we must never know on this Side Heaven; O take Heed of entering into this Labyrinth, without the Clew of the Word; above all, desire the Guidance of the Spirit to enlighten thy Darknes, and whatever thou knowest, *know it still for thyself!*

SECT. II. Of Considering JESUS in that Respect.

LET us consider *Jesus* carrying on this Work of our Salvation, in his Intercession; is it not as Incense, a sweet Odour with GOD Himself? And shall not each Thought of it be sweet to us? Come, let us be serious in this Duty; and that we may do it thoroughly, let us consider it in these Particulars:

I. CONSIDER the Nature of *Christ's* Intercession; what is it, but the gracious Will of *Christ*, fervently desiring, that for the Virtue of his Death and Sacrifice, thy Person and Performances, might be accepted of GOD? As *Christ* on Earth gave Himself to the Death, even to the Death of the Cross, for the Abolition of Sin; so now in Heaven He prays the Father, *By his Agony and bloody Sweat, by his Cross and Passion, by his Death and Sacrifice*; that thy Sins may be pardoned, thy Service accepted, and thy Soul saved. This is the Will of *Christ*, even thy Justification, Sanctification, and Salvation; accordingly He represents his Will, "Father
" I will that all those Privileges flowing from my
" Death, may be conferred on such a Person; such
" a

“ a Soul is now considering my Intercession, and
 “ my Will is, that his Mediation may find Ac-
 “ ceptance with GOD.” O what Workings would
 be in thy Heart and Spirit, if thou didst but confi-
 der that *Christ* even now were speaking his Will,
 that thy Person and Duty both find Acceptance,
 and be well-pleasing with GOD !

2. CONSIDER the Person that intercedes for
 thee ; it is *Christ* in both Natures ; it is thy Medi-
 ator, one betwixt GOD and Man: In this Respect,
 thou mayest consider Him as One indifferent, and
 equally inclining to either Party. *A Mediator is not*
of One, saith the Apostle, *Christ* indifferently par-
 took of both Natures, Godhead, and Manhood,
 that so He might be fit to stand in the Gap, be-
 tween his Father and us.

3. CONSIDER the Person to whom *Christ* inter-
 cedes ; is it not to his Father ? Thou art sure to
 speed well, O my Soul, for GOD is the Father of
 thy Intercessor. If I had a Suit to some Majesty,
 and the Prince would but mediate, I might hope
 to speed ; *Christ* is GOD's Prince (as I may call
 Him) and in Respect of us, *The first Begotten of*
many Brethren ; and herein is thy Rejoycing, that
 the Party offended is *Christ's* own Father, and Fa-
 thers cannot be cruel to their own dear Children.

4. CONSIDER the Persons for whom *Christ* in-
 tercedes ; it is for all Believers, and in particular for
 thee. O that ever the World, or Flesh, or Devil,
 should steal this Meditation out of my Heart ! O
 that ever I should forget that *Christ* is gone to Hea-
 ven, that He is entred into the Holy of Holies, and
 that He carries my Name into the Presence of GOD
 the Father ! I speak the same to thee that readest, if
 thou art a Believer, there is no Doubt but *Christ* is

speaking to his Father in thy Behalf; He can no more forget thee in his Intercessions than a Mother can forget her suckling Child. *Look up to Jesus,* and never leave Looking, 'till thou spiest thy own Name writ on his Heart.

5. CONSIDER the Agreement and Difference between *Christ's* Intercessions, and the Intercessions of the High Priests of old; they did both intercede, but *Christ* is more faithful than ever High Priest was; *Christ* is more compassionate than ever High Priest was; and hence it is that He hath the Title of *πολύσπλαγχνος*, *One of many Commiserations*; all is Mercy, and Love, and Sweetness, and more than motherly Affection that comes from *Christ*. O my Soul, why should thou say with *Israel*, *My Way is hidden from the LORD, and my Judgment is passed over by my GOD?* As if *Jesus Christ* had left thee out of the Count of his People, and out of the Roll of those whom He is to look after. No, no; He is a faithful and merciful Priest; far above all the High Priests of the Old Testament; and if they were so careful not to leave out of their Breast-plate one Name of all the Twelve Tribes; how much more careful is *Christ* not to leave out thy Name in his Intercession?

6. CONSIDER the Properties of *Christ's* Intercession; is it not heavenly and glorious, effectual and prevailing? O give me the Intercession of *Christ* above all the Intercessions of Men or Angels. I know the Saints on Earth pray mutually one for another, but they pray not in their own Names, or for their own Merits, but in the Name and for the Merits of *Jesus Christ*; and as for the Saints and Angels in Heaven, *Cyprian* and *Jerome* seem to grant, that they pray for the State of the Church Militant; but if so, they do it only out of Charity,

as Brethren, not of Office as Mediators; such an Intercession as this, so heavenly, so effectual, is proper only for *Christ*. I would be glad of the Prayers of every Saint upon Earth; but above all let me have a Property in those Prayers and Intercessions that are proper only to *Christ*, such as are heavenly, glorious, and effectual.

7. CONSIDER the Particulars wherein more especially *Christ's* Intercession consists; is it not in presenting of his Person, Blood, Prayers? Is it not in the presenting of our Persons, Performancies, Pleas or Answers to the Accusations of *Satan*? Men little think how busy our Mediator, Sponsor, Solicitor, Advocate is now in Heaven for us; Men little think that *Christ* is appearing, and his Blood crying, and his Prayers are ascending, and his Robe of Righteousness is covering us, and the Iniquity of our holy Things: O my Soul *look up*, consider *Jesus* thy Saviour in these Respects! I am perswaded if thou didst but know, if thou couldst but see, what a Deal of Work *Christ* hath in Hand, and how He carries it on for thy Salvation, it would melt thy Heart into Tears of Joy. O think on it, that *Christ* and *Christ's* Blood, and *Christ's* Prayers, are all at Work! that *Christ* pleads thy Cause, and perfumes thy Duties in this Incense; and takes thy Person to GOD his Father, and cries, *O my Father, be merciful to this Sinner, pardon his Sins, and save his Soul, for the Sake of Jesus*: O blessed Mediation! O blessed is the Man, that knows how to meditate on this Day and Night!

8. CONSIDER the Power of *Christ's* Intercessions with his Father. Is He not to this Purpose a Priest to GOD, and called thereto by GOD? Is He not the Son of GOD, yea, GOD Himself? Is not the Father's Heart as much towards us as our Salvation,
on,

on, as *Christ's* own Heart? As sure then as *Christ* is gone into Heaven with thy Name engraven on his Heart, so sure shalt thou follow Him, and be with Him where He is.

9. CONSIDER the Reasons of *Christ's* Intercession; many are given, but this may be sufficient, *It is GOD's own Ordinance*; the very Wisdom of GOD found out this Way, that a High-Priest should be appointed, who should die for Sinners, and afterward present his Death to his Father by Way of Intercession on their Behalf. Now then, if GOD Himself found out this Way, and hath said, *This is my Pleasure, that Christ my Son shall be a Priest, and that He shall offer Himself, and present Himself, and his Offering and his Prayer to Me for his People*: O my Soul dispute not, but rest on this, admire the Contrivance of GOD; say, *O the Depth!* question no farther, only meditate and ponder, and consider it 'till thou feelst *Christ's* Intercession darting its Influence and Efficacy on thy Sin-sick Soul.

SECT. III. Of Desiring Jesus in that Respect.

LET us desire Jesus carrying on this great Work in his Intercession. O my Soul, rouse up, and set this blessed Object before thy Face? Take a full View of it, untill thy Affections begin to be warm, and thou beginnest to cry, *O for my Part in Christ's Intercession! O I would not be left out of Christ's heavenly Prayers, for ten Thousand Worlds!* come and be serious! the Object is admirably precious; long for it, pant after it! GOD understands the Rhetorick of thy Breathing, as well as of thy Cry. But what is there in *Christ's* Intercession that is so desirable? I answer—

1. IN *Christ's* Intercession lies the present Transaction of our Soul's Salvation. Such Passages as hitherto we have spoken of, or done and past; the Virtue and Influence of all these Transactions continue, and will continue forever and ever, but the several Actings had their Periods; and only *Christ's* Session, and Mission of his Spirit, and his blessed Intercession both were, and now are the present Employment of *Jesus Christ*. Now He prays, now He presents his Person, Merits, Intercession. This is the present Transaction of *Jesus Christ*, and therefore most desirable; methinks I long to know what *Christ* is now doing in Heaven for my Soul; and is it not this, is not all his Time spent either in reading Pardons, for his redeemed Ones, or in presenting Petitions for them, and pleading for them? Surely He is still interceding every Day, it is his present Work for our Souls, O desirable Work!

2. IN this present Transaction lies the Application of all *Christ's* former Actings, whether of his habitual Righteousness, or of his active and passive Obedience. All these Passages of *Christ's* Incarnation, Conception, Birth, Life, and Death, which more especially we look upon, as the meritorious Causes of our Salvation, had been Nothing to us, if they had not been applied by *Christ*: *Christ* purchased Salvation by those Acts, but He possesseth us of our Salvation by this consummate Act of his Intercession. But if *Christ's* Intercession be the applying Cause, if it bring Home to my Soul all the former Transactions of *Christ*, saying, *All these are thine, even thine*, O how desirable must this Intercession be?

3. IN this Application lies that Communion and Fellowship which we have with the Father and the Son:

Son: *I pray for these, that as Thou, Father, art in Me, and I in Thee, they also may be one in us.* Understand this soberly, we cannot think that there should be that Oneness in Equality betwixt God and us, as betwixt God and *Christ*; no, but there is Oneness in Similitude, even in this Life; by Virtue of *Christ's* Intercession we have Oneness with God and *Christ*, not only in Comforts, but also in Graces; I pray you mark this: When I speak of Communion with God in this Life, I mean especially the Communion of Grace between God and the Soul; on God's Part there's a special Influence of Grace and Favour to Man; and on Man's Part, there is a special Return of Grace and Honour to God. Some trembling Souls are apt to think, that all Communion with God and *Christ* consists only in the Comfort of the Holy Spirit, whereas Christians may as really have Communion with God in secret Conveyances of Grace, inward Supports, in the hidden Drawings of the Soul Godward, as in the more open, and comfortable Manifestations of God unto the Soul; Communion with God is a familiar Friendship (I speak it in an holy, humble Sense) now do we not as usually go to a Friend for Advice, as for Comfort? In a Friend's Bosom we intrust our Sorrows as well as our Joys. Suppose a Soul even overwhelmed, and ready to break, betaking itself unto God, and venting itself before the LORD; if after the Soul hath no more Ease, than by the bare lancing of the Sore, if God pours in no Balm at all, but only gives Support; shall we say that this Soul in this Case hath no Communion with God? O yes! that Soul lives, the Sun shines though a Cloud interposeth; God smiles, though the Soul doth not perceive it; thou hast his strengthening Presence, if not his shining; now this is the Fruit of *Christ's* blessed Intercession; and this is the subject Matter of *Christ's* Intercession, O my Father,
that

that these may be one in us; I in them, and Thou in Me; I in them by the Influence and Power of my Spirit, and Thou in Me by the Fulness and Power of the Godhead. And is not this a most desirable Thing?

4. IN this Communion lies the Fruition of *Christ* in Glory; Grace brings to Glory; If Communion here, we shall have Communion hereafter; and this also is a Part of *Christ's* Prayer and Intercession, *Father, I will that they also whom Thou hast given Me may be with Me where I am, that they may behold my Glory which Thou hast given Me.* This Communion with *Christ* is above all desirable; the Communion which the Saints shall have with *Christ*, never will wander after any other Objects; O the Intimacy that will be then betwixt *Christ* and Christians! O what Communication of Glory will there be to each other! *These shall walk with Me (saith Christ) for they are worthy.*

O MY Soul, if this be the Business of *Christ's* Intercession, if all these Particulars are contained in the Bowels of this one Transaction, how is it that thou art not gasping, groaning, sick unto Death with the vehement Thirst after thy Portion in *Christ's* Intercession? If there be such a Thing as Desire in this Heart of mine, O that now it would break out! O that it would vent itself with mighty Longings, and infinite Aspirings after this blessed Object! LORD, I desire, but help thou my faint Desires; blow on my dying Spark, it is but little; and if I know any Thing of my Heart, I would have it more; O that my Spark would flame! LORD, I desire that I might desire; O breath it into me, and I will desire Thee.

SECT. IV. Of Hoping in JESUS in this Respect.

LET us *hope in Jesus* carrying on this great Work of our Salvation in his Intercession. O my Soul, *hope in Jesus*, but rest not 'till thou canst give a Reason of thy Hope, 'till thou canst prove that they are the Hopes which Grace, and not only Nature hath wrought; that they are grounded upon Scripture Promises, and sound Evidences; that they purify the Heart; that the more thou hopest, the less thou sinnest; that they depend on sure and infallible Causes, as on the Truth, Power, and Mercy of GOD; on the Merits, Mediation, and Intercession of *Jesus Christ*; is this among the rest the Spring of thy Hope? Canst thou follow the Stream, 'till it brings thee to this Fountain, that now thou canst say, *O this Intercession is mine?* Come. search, and try, it is worth the Pains.

I. IF *Christ's* Intercession is mine, then is the Spirit's Intercession mine: In this Case we need not to ascend up into Heaven to learn the Truth, rather let us descend into our own Hearts, and look whether *Christ* hath given us of his Spirit, which makes us cry unto GOD with Sighs and Groans which cannot be uttered; O come and let us ransack our own Consciences; let us search whether we feel the Spirit of *Christ* crying in us *Abba Father*: Certainly these two are as the Cause and the Effect; *Christ's* Intercession in Heaven, and his Spirit's Intercession are as Twins of a Birth? Or rather *Christ's* Intercession in Heaven breeds another Intercession in the Hearts of his Saints. It is the same Spirit dwelling in *Christ* and in all his Members, that stirs them to cry, *Abba Father*. Here then is my Argument, if *Christ* hath put his Spirit into thy Heart, and if the Spirit hath set thine Heart on
Work

Work to make incessant Intercessions for thyself; then is *Christ's* Intercession thine. O my Soul, hath GOD sent forth the Spirit of his Son into thy Heart? Hast thou the Indwelling of the Spirit; and now by the Help of the Spirit canst thou pray with Earnestness, Confidence, and an holy Importunity? Canst thou cry *Abba Father*? Canst thou cry [with Earnestness? *Father*] with Confidence? And *Abba Father* [or, *Father, Father*] with an holy Importunity? These are the Signs of the Spirit's Intercession. O that thou wouldst deal faithfully with thyself; canst thou by the Help of the Spirit go to thy Father in the Name of *Christ*? As *Christ* is gone before into the Holy of Holies to interceed; so canst thou with *Boldness* follow after, and enter into the *Holiest* by the Blood of Jesus? Canst thou say, GOD hath given me his Spirit, and his Spirit hath shewn me *Christ* as my Mediator at the Right-hand of GOD; and now under the Wing of such a Mediator, I can with the Spirit's Assistance go with Boldness to speak any Thing in the Ears of GOD? Surely this is the Fruit, the Effect of *Christ's* Intercession, and therefore thou mayest comfortably conclude, *Christ's Intercession is mine.*

2. IF I feel a holy Disposition to pray and interceed for others, especially for the Distresses of the Church of GOD, then is *Christ's* Intercession mine. We should (as near as we may) in every Thing conform to *Christ*; and this Conformity is an Evidence of our Interest in *Christ*: O my Soul go down into the inmost Closet of thy Heart, look what Disposition there is in it towards the Members of *Christ*; and thou mayest conclude, there is in *Christ's* Heart the very same Disposition towards thee. Can I think that my narrow, straitned, sinful Bowels are larger than those wide, compassionate, tender Bowels of *Jesus Christ*? As a Drop of Water is in

Comparison of the Ocean, and as a Gravel Stone is in Comparison of the Sand, so is my Heart to *Christ's*, and my Love to *Christ's*, and my Bowels to *Christ's*. Come then, and try by this Sign; *Hereby we know that we are translated from Death to Life if we love the Brethren; he that loveth not his Brother, abideth in Death—Hereby perceive we the Love of GOD, because He laid down his Life for the Brethren; is not this plain, If I love the Brethren, Christ loveth me; If I feel in my Heart an holy Disposition to go to GOD, and to pray, and cry, and intercede for a Saint in Misery, surely the LORD Jesus hath as much Bowels towards me, to go and intercede for me, and to present my Prayers unto GOD the Father; his Intercession is mine.*

SECT. V. *Of Believing in JESUS in that Respect.*

LET us believe in Jesus, as carrying on this great Work of our Salvation in his Intercession: Silence, Unbelief! be not tyrannical to thyself, for *Christ* will not, Sin shall do thee no Hurt, nor Satan, no nor GOD Himself, for *Jesus Christ* can work Him to any Thing; if He but open his Wounds in Heaven, He will so work his Father, that thy Wounds on Earth shall close up presently.

Go to *Christ* as interceding for his Saints; this Act of *Christ* is for the Application of all the former Acts on *Christ's* Part; and our Faith closing with it, is for the Application of this, and all other the Actings of *Christ* on our Part. Now is our Faith led up very high; it may at once see Earth and Heaven; it may see all that *Christ* hath acted for it here, and all that *Christ* doth act, and will act in Heaven for it hereafter. It is not an ordinary, single, particular Act of Faith that will come up to this
glori-

glorious Mystery; it is a comprehensive Act, it is such an Act as puts the Soul into a Condition of glorious Triumph; *And being made perfect*, (saith the Apostle) *He became the Author of eternal Salvation to all them that obey Him*; now therefore lead up thy Faith to this blessed Object, and thou hast under Consideration the whole of *Christ's* Actings in this World from first to last; in Respect of Mediation this is the Upshut, the Period, the Consummation, the Perfection of all.

IN going to *Christ* as interceeding for us, look to the Purpose, End, Intent, and Design of *Christ's* Intercession: Now the Ends of *Christ* in the Reference unto us, are these:—

1. THAT we might have Fellowship with the Father, and the Son; *I pray for these, that as Thou Father art in Me, and I in Thee, they also may be one in Us.*

2. THAT we might have the Gift of the Holy Ghost; *I will pray the Father, and He shall give you another Comforter, that He may abide with you forever, even the Spirit of Truth.*

3. THAT we might have Protection against all Evil; *I pray (saith Christ) that Thou wouldst keep them from Evil.*

4. THAT we might have free Access to the Throne of Grace; so the Apostle, *Seeing then we have a great High Priest that is passed into the Heavens, Jesus the Son of GOD, let us hold fast our Profession, and come boldly to the Throne of Grace. And again, Having therefore Boldness to enter into the Holiest by the Blood of Jesus, and having an High*

Priest over the House of GOD, let us draw near with a true Heart in a full Assurance of Faith.

5. THAT we might have the inward Intercession of the Spirit, which is, as it were, the Eccho of *Christ's* Intercession in our Heart: *The Spirit maketh Intercession for us, with Groanings which cannot be uttered.* It is the same Spirit groans in us which more distinctly in *Christ* prayeth for us. *These Things I speak in the World* (saith our Saviour) *that they might have my Joy filled in themselves.* I have made this Prayer in the World, and left a Record and Pattern of it in the Church, that they feeling the same heavenly Desires kindled in their own Hearts, may be comforted in the Workings of that Spirit of Prayer in them, which testifieth to their Souls the Quality of that Intercession which I made for them in the Heaven of Heavens; certainly there is a Dependence of our Prayer on *Christ's* Prayer: As it is with the Sun, though the Body of it abide in the Heavens, yet the Beams of it descend to us here on Earth; so the Intercession of *Christ*, though it is made in Heaven; yet the Groans and Desires of the touched Heart, as the Beams thereof, are on Earth.

6. THAT we might have the Sanctification of our Services; of this the Levitical Priests were a Type, *For they bear the Iniquity of the Holy Things of the Children of Israel, that they might be accepted; and he is the Angel of the Covenant, who hath a golden Censer to offer up the Prayers of the Saints.* Some observe a threefold Evil in Man, of every of which we are delivered by *Christ*: First, an evil Condition under the Guilt of Sin: Secondly, an evil Nature under the Corruption of Sin: Thirdly, an Evil in all our Services by the Adherence of Sin; for that which toucheth an unclean Thing, is made unclean thereby,

thereby. Now *Christ* by his Righteousness and Merits justifieth our Persons from the Guilt of Sin; and *Christ* by his Grace and Spirit doth purify our Faculties from the Corruption of Sin; and *Christ* by his Incense and Intercession doth cleanse our Services from the Adherence of Sin; so that in them the LORD smells a sweet Savour; and both we and our Services find Acceptance with GOD.

7. THAT we might have the Pardon of all Sin. It is by Virtue of *Christ's* Intercession that a Believer sinning of Infirmity, hath a Pardon of Course, for *Christ* is his Advocate to plead his Case; or if he sin of Presumption, and the LORD give Repentance, he hath a Pardon at the Hands of GOD the Father by Virtue of this Intercession.

8. THAT we might have the Salvation of our Souls in the Day of *Jesus*; *Father I will that they also whom Thou hast given Me, be with Me where I am; that they might behold my Glory.* O to see the LORD *Jesus Christ* glorified, must be a glorious Thing; what is it to see his Glory, but to behold the Lusture of his Divinity thro' his Humanity? We may be sure GOD shall appear thro' the Humanity of *Christ*, as much as is possible for the Divinity to appear in a Creature; and therefore Men and Angels will be continually viewing of *Christ*. I know there is another Glory of *Christ* which the Father will put upon Him; *Because He humbled Himself, therefore GOD will exalt Him, and give Him a Name above every Name*; and we shall see Him in this Glory. O the ravishing Sight! *Christ* is so lovely, that the Saints cannot leave, but they must, and will follow the Lamb wheresoever He goes; there shall be no Moment to all Eternity, wherein *Christ* shall be out of Sight to so many thousand thousands of Saints; is not this a blessed End of

Christ's Intercession? Hither tend all the rest; and for this above all, Christ interceeds to his Father, Father, I would have my Saints with Me. O that all the Daughters of Zion may behold King Solomon with the Crown wherewith thou hast crowned him in the Days of his Espousals and in the Day of the Gladness of his Heart.

LET our Faith then act dependently upon the Intercession of *Christ*, in these very Ends; this is the very Nature of Faith, it relies upon GOD in *Christ*, and upon all the Promises of *Christ*: So then is there a desirable End in *Christ's* Intercession which we aim at? O let us act our Faith dependantly; let us rely, stay, or lean upon *Christ* to that same End; let us cast ourselves upon the very Intercession of *Jesus Christ*: Saying, O *Christ*, there is enough in Thee, and in this Intercession of thine, and therefore there will I stick, and abide forever.

FAITH also must ever and anon be crying, wrestling with GOD, that Virtue may go out of *Christ's* Intercession into our Hearts. *I have heard, LORD, that there is an Office erected in Heaven, that Christ, as Priest, should be ever praying and interceding for his People: O that I may feel the Efficacy of Christ's Intercession! and now in Prayer, O that I could feel in this Prayer, the Warmth, and Heat and spiritual Fire, which usually falls down from Christ's Intercession into the Heart! LORD, warm my Spirit in this Duty; give me the Kisses of thy Mouth; O that I may now have Communion with Thee, thy Spirit upon me, thy Protection over me! O that my Pardon may be sealed, my Grace confirmed, my Soul saved in the Day of Jesus!*

SECT. VI. *Of Loving Jesus in that Respect.*

LET us love Jesus, as carrying on this great Work of our Salvation in his Intercession. Now two Things more especially will excite our Love.

1. *Christ's Love to us.* 2. *Our Propriety in Christ.* For the first, many Acts of *Christ's Love* have appeared before, and every one is sufficient to draw our Loves to Him again.

1. IN the Beginning of Time He loved Man above all Creatures, for after He had made them all, He then spake as He never did before. *Let us make Man after our own Image, after our Likeness, and let him have Dominion over the Fish of the Sea, and over all the Fowl of the Air, and over the Cattle, and over all the Earth;* and though Man unmade himself by Sins, *Christ's Love* yet was not broke off, but held forth in a Promise 'till the Day of Performance, the Seed of the Woman shall bruise the Serpent's Head.

2. IN the Fulness of Time his Love was manifest; the Seed then blossomed, and the Birth then came out in an high Expression of Love; the Love of *Christ* was born, and saw the Light. *After that* (saith the Apostle) *the Kindness and Love of God our Saviour towards Man appeared.* I shall not need sure to instance in succeeding Passages; so far as we have gone, we have clearly seen *Christ's Life* was a perfect Mirror of his Love, as there is no Beam in the Sun, in which there is no Light, so there was no Act in the Life of *Christ*, but to a spiritual Eye it shines with the Light of Love.

3. AT this Time there is a Coal of burning Love in the Breast of *Christ*: This Fire was indeed

deed from everlasting, but the Flames are as hot this Day as ever; now is it that *Christ* loves, and lives; and wherefore lives? But only to love us, and to interceed for us. *Christ* makes our Salvation his constant Calling; He is ever at Work, *Yesterday and To-day, and forever*: There is not one Hour in the Day, nor one Day in a Year, nor Year in an Age, wherein *Christ* is not busy with his Father in this heavenly Employment of Interceeding for us. He loved us before He died for us, his Love being the Cause why He died for us; and He loves us still, in that now He interceeds for us: It is as much as to say, *Christ hath loved us, and He repents not of his Love*: Love made Him die for us, and if it were to do again, He would die over again; O the Love of *Christ* towards our poor Souls! how many thousands of Particulars might I draw out of Scripture, expressing *Christ's* Love to us in this Respect?

2. ANOTHER Motive of our Love to *Christ* is our Propriety in *Christ*, *Ye are not your own*, said the Apostle of us; and *He is not his own*, may we say of *Christ*; if any ask how this may be; I answer, That the Soul in loving *Christ* is not her own, and in Regard of Loving, *Christ* is not his own; every one makes over itself to another; and Propriety or Interest to itself on both Sides ceaseth: *My Beloved is mine and I am his*, saith the Spouse; not as if *Christ* should leave off to be his own, or to be a free GOD, when He becometh ours; no, but He so demeans Himself, in Respect of Love, as if He were not his own; He putteth on such Relations, and assumes such Offices of Engagement, as if He were all for us, and Nothing for Himself; thus He is called a Saviour, a Redeemer, a King, a Priest, a Prophet, a Friend, a Guide, an Head,

an Husband, a Leader, Ransomer, Intercessor; and what not of this Nature?

O MY Soul, come hither, if thou hadst as many Hearts in one, as there are Men and Angels in Heaven and Earth, all these would be too little for *Jesus Christ*: Only go as far as thou canst, and love Him with that Heart thou hast, yea love Him with all thy Heart, and all thy Soul, and all thy Might; and as *Christ* in loving thee, is not his own, so let thy Soul in loving *Christ* be not her own; come, love thy *Christ*, and not thyself; possess thy *Christ*, and not thyself; enjoy thy *Christ*, and not thyself; live in thy *Christ*, and not in thyself; solace thyself in *Jesus Christ*, not in thyself; say with the Apostle, *I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me.* Certainly, if ever thou comest to love *Christ* truly, thou canst not but deny thyself and all created Lovers. This Love will scrue up thy Soul so high above the World, and above thy Flesh, and above thy Life, and above all other Lovers, that Nothing on this Side *Christ*, whether in Heaven or Earth, will come in Competition with Him. O for a Soul filled with the Fullness of GOD! O for a Soul stretched out to its widest Capacity for the Entertainment of GOD! O my Soul that thou wert but *able to comprehend with all the Saints, what is the Breadth, and Length, and Depth, and Height, and to know the Love of Christ that passeth Knowledge!*

SECT. VII. Of Joying in Jesus in that Respect.

LET us joy in Jesus, as carrying on this great Work of our Salvation in his Intercession.

O I am much opposed (says one) *Dogs have compassed me, the Assembly of the Wicked have enclosed me*; they persecute, reproach, revile, so that I am killed all the Day long—And what then? What matters Opposition of Men, so long as *Christ* doth intercede for thee in Heaven? And tell me, hast thou no Experience of this Truth? Doth not Relief come in strangely now and then? Why, write upon the Forehead of such Favours, *I have a merciful, and compassionate Mediator in Heaven.*

O I am much opposed (says another) that I cannot pray; alas! my Prayers are dull, weak, and dry, and without Spirit and Life. If so, be humbled for it; and yet know this, that when thou canst not pray, *Christ* prays for thee, and He prays that thou mayst pray: And tell me, hast thou no Experience of this Truth; hath not sometimes thy Spirit been enlarged in Prayer? Hast thou not sometimes felt thy Heart warmed? Hast thou not sometimes in Prayer been lifted up above thyself, and above the World? Conclude then, My Intercessor above hath sent me this Gift; it is not I, but *Christ's* Intercession, that by a secret Operation hath given me the Spirit to help mine Infirmary; these are the Intercessions of the Spirit of *Christ*, and they are the very Eccho of the Intercession of *Christ* in his own Person.

SECT. VIII. Of Praying to, and Praising of Jesus in that Respect.

LET us pray, and praise our *Jesus* in that Respect.

I. LET us pray or sue our Interest in this Intercession: Call on *Jesus*, or on God the Father, in
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and thro' *Jesus*, that *Christ's* Intercessions may be ours, and that He would make it out to us in a Way of Assurance every Day more and more.

2. LET us praise, let us bless GOD and *Christ* for every Transaction in Heaven for us. Heaven is full of his Praises; why should not Earth ring with the Sound thereof? *Praise the LORD, O my Soul, and all that is within me praise his holy Name.*

SECT. IX. *Of Conforming to Jesus in that Respect.*

LET us conform to *Jesus* in Respect of his Intercession. I cannot think but in every Action of *Christ* there is something imitable of us. As to the present, I shall instance only in these Particulars.

1. CHRIST appears in Heaven for us; let us appear on Earth for Him. Is there not Equity, as well as Conformity to this Duty? O my Soul, consider, what *Christ* is doing, consider wherein the Intercession of *Jesus Christ* consists! is not this the first Part of it? He appears in Heaven before Saints and Angels, and before GOD and his Father in thy Behalf; and art thou afraid of Worms, Mortals, Dust and Ashes, in his Cause, or for his Truth? shall *Jesus Christ* own thee in Heaven? and wilt thou not own *Jesus Christ* here in this World? O what a mighty Engagement is here to stand to *Christ*, and to appear for *Christ*, and to own his Cause in these Backsliding Times; in that *Christ*, who sits at the Right-hand of GOD, is ready to appear in Person for us, both as a Mediator, Sponsor, Solicitor, Advocate, and Embassador?

2. CHRIST spends all his Time for us and our Salvation, let us spend all our Time for Him, and
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in his Service. The Apostle tells us, that *He ever lives to make Intercession for us*; it is not for a Day, or a Month, or a Year, but He lives for ever upon this Account; for ever (*i. e.*) during all the Time from his Ascension, until the End of the World, He is still interceding; surely People do not think what *Christ* is doing in Heaven for them. If you would but seriously consider; that *Christ*, without any Weariness or Intermission, is ever interceding; how would this engage you in his Service? Ah *Christians*! if you should continue Praying, Praising, Reading, Hearing all this Day without any Intermission; how would you say, *When will the Day be done, when will the Sabbath be at an End?* Well, but *Christ* is not weary of serving you: When you have done your Duties, He takes your Persons, and Duties, and presents all unto his Father; He prays over your Prayers, continues praying, and saying, "LORD accept of a short, poor, " imperfect Service done on Earth, for my Sake, " and for those Merits Sake, which I am continually presenting to Thee in Heaven." O why do we not come up to this Conformity? O why are we so unconformable to the Actings of *Christ*? We cannot but Judge this to be most equal; that, *they who live, should not henceforth live unto themselves, but unto Him who ever lives to make Intercession for them.*

3. HE prays for us, and for all Believers, to his Father. Let us pray for ourselves, and for all our Brethren, and for all sorts of Men, though they be our Enemies, for we were no better to *Jesus Christ*. *Learn of Me* (saith *Christ*) and so far as He is imitable let us follow Him. Doth *Christ* pray? Let us pray. Doth He pray for us and others? Let us pray for ourselves, and then let us pray one for another.

4. CHRIST takes our Prayers, and mingles them with his own Prayers, Intercessions, Incense, and so presents all as his own Work unto GOD the Father. O let this be our Care, to put up all our Prayers to GOD, in the Name of *Christ*; and to stay ourselves upon the Intercessions of *Christ*: When all is done, let us beg the Acceptance of our Prayers, not for our sakes, but for his sake, who perfumes our Prayers, by interweaving them with his Prayers. Many a poor Soul is afraid to pray to GOD, for want of the due Consideration of this Conformity. Such a one goes to Prayer, and he looks upon it as it lies upon his own Heart, or as it comes from himself, and then he cries, *O what a poor, weak, sinful Prayer is this?* Well, but if this weak Prayer of thine be once mingled with the glorious and heavenly Prayer of *Jesus Christ*, the Weakness will soon vanish, and thy Prayer will find Acceptance with GOD. O conform to *Christ* in this Point; He will not present thy Prayers to GOD, but He will first mingle it with his own Prayers; no more shouldest thou present a Prayer to GOD but in *Christ's* Name, considering that all thy Prayers find Acceptance in, for, and through the Intercession of *Jesus Christ*.

5. CHRIST by his Intercession, *saves us to the uttermost*. O let us serve Him to the uttermost; surely all we can do is too little to answer so great a Love as this. O *Christians!* why should it be esteemed a needless Thing to be rigorously and exactly circumspect? *Christ* payed our Debt to the uttermost Farthing, drunk every Drop of our bitter Cup, and now presents all unto his Father, by Way of Intercession, and saves us *thoroughly to the uttermost*; why should not we Labour to perform his Service, and to fulfill every one of his Commandments, thoroughly and to the uttermost also?

Certainly there is a Duty which concerns us, to be *hot in Religion*, Rev. iii. 16. To be *zealous of good Works*, Tit. ii. 14. To *Walk circumspectly*, or *precisely*, as the Word carries it, *Ephes. v. 15*. To be *servent in Spirit*, Rom. xii. 11. To *strive to enter in at the strait Gate*, Luke xiii. 24. To *contend for the Faith*, Jude iii. With an holy Kind of *Violence to lay hold upon the Kingdom of Heaven*, Mat. xi. 12. O that ever Men should be afraid of taking GOD's Part too much, or fighting too valiantly under the Colours of *Christ*; of being too busy about Salvation, of being singular (as they call it) in the Duties of Religion; I observe, Men are content to be singular in any Thing, save in the Service of GOD; you Desire and Labour to be singularly Rich, and singularly Wise, and singularly Proud; but you can by no Means endure Singularity, or Eminency in Zeal, and the LORD's Service; in Matters of Religion you are resolved to do as the most do, though in so doing you damn your own Souls! O come and learn this Lesson of *Christ*, He saves us to the uttermost; let us serve Him with all our Hearts, and with all our Souls, and with all our Might.





LOOKING UNTO JESUS, *In his SECOND COMING.*

THE NINTH BOOK.

CHAP. I.

SECT. I. *Of CHRIST's preparing for Judgment.*

AND is not all done yet? O the unwearied Patience, Love, Mercy, free Grace of *Christ* in carrying on this mighty Work! He begun it before the Beginning of the World; since then He hath been labouring in it about six Thousand Years; and now the Time of Restoring being come, He will perfect what He hath begun. In this also, as in the former, we shall first lay down the Object, and then give Directions how to look upon it.

THE Object is *Jesus*, carrying on that great Work of our Salvation, in his coming again to Earth; and taking up with Him all his Saints into Heaven. In this Work I shall set before you these Particulars:

1. CHRIST's Preparing for Judgment.
2. CHRIST's Coming to Judgment.
3. CHRIST's Summons of the Elect, to come under Judgment.
4. CHRIST and the Saints Meeting at the Judgment-day.
5. CHRIST's Sentencing or Judging the Saints for eternal Glory.
6. CHRIST and his Saints Judging the Rest of the World.
7. CHRIST and his Saints going up into Heaven; when shall be the End of this World.
8. CHRIST surrendering up the Kingdom to GOD, even the Father.
9. CHRIST's Subjection to the Father, that GOD may be all in all.
10. CHRIST (notwithstanding this) being all in all to his blessed, saved, redeemed Saints, to all Eternity.
1. FOR his preparing for Judgment. When once the Number of his Elect shall be compleated, and the

the Work of his Intercession shall be at an End, then immediately will follow these Particulars:

(1.) *A great Voice comes out of the Temple of Heaven, saying, It is done.* It comes out of the Temple of Heaven, that we may understand it to be the Voice of *Christ*. And if this Speech be directed unto GOD, it is as if *Christ* had bespoke his Father thus: “ And now, O my Father, I have done; “ that Office of the Priesthood which we erected, “ is at an End: I have sat at thy Right-hand, interceeding for my Saints ever since my Ascension; and now their Number is compleated, I “ am resolved to unpin the Fabrick of the World, “ and take it down; it stands but for their Sakes, “ and therefore now let the seventh Angel blow “ his Trumpet, that the Mystery of GOD may be “ finished. *I swear by Him that lives for ever, “ that Time shall be no longer.*”

(2.) No sooner is this said, but *the seventh Angel Sounds*. This seventh Angel (saith *Pareus*) is the Arch-angel that proclaims *Christ's* Coming, with a great and mighty Shout; *For the LORD Himself shall descend from Heaven with a Shout, with the Voice of the Arch-angel, and with the Trump of GOD. The LORD shall descend with a Shout*; but before He descends, and I believe upon the very Discovery of his coming down, there will be a Shout in Heaven; for so it follows, “ And the seventh Angel sounded, and there were great Voices in Heaven; the “ Voices of blessed Souls, and blessed Saints, and “ blessed Angels in Heaven;” no sooner *Christ* bids the Angel *Sound*, that is, summon all Souls, and all Angels, and bid them wait on Me; now I resolve to go down, and to Judge the World. No sooner, I say, *Christ* bids the Angel *Sound*, but presently at the Joy of his Command, all the Voices

in Heaven give a Shout; this is the long looked for Day, the Day of Perfecting the Number of the Saints; the Day of joyning the Souls and Bodies of the Saints together; the Day of convening all the Families both of Saints and Angels; the Day of bringing up the Bride unto the Lamb, and of compleating the Marriage Solemnity: And therefore no Wonder if at this News, *great Voices* and Cries (such as are used by Mariners, or Gatherers of the Vintage) were made in Heaven. Now they shout and sing a new Song, *The Kingdoms of this World, are become the Kingdoms of our LORD, and of his Christ, and He shall reign for ever and ever.*

(3.) AFTER this Shout, *The four and twenty Elders which sit before GOD on their Seats, fall upon their Faces, and worshipped GOD, saying, we give Thee Thanks, O LORD GOD Almighty, which art, and wast, and art to come; because Thou hast taken to Thee thy great Power, and hast reigned.* By these we understand all GOD's Saints of the Old and New Testament, comprehended under the twelve Patriarchs, and twelve Apostles; first they praise, and then they pray. 1. They praise GOD for taking to Himself his own Power. 2. They pray *Christ* to go on to Judgment.

(4.) GOD the Father is well pleased with *Christ's* Purpose of Judging the World. *The LORD said unto my LORD, sit Thou at my Right-hand, until I make thine Enemies thy Footstool.* I know these Words were spoke to *Christ* at his Ascension into Heaven, yet that hinders not, but that now GOD speaks them again to *Christ*; for as yet (saith the Apostle) *we see not all Things put under Him*; and GOD's Purpose was that *Christ* should Rule, until He had put all Things in Subjection under his Feet. There is a Difference betwixt *Christ's* Reign before, and his

his present Reign; at the Day of Judgment *Christ* hath a double Throne, wherein He sits and Reigns, *To him that overcomes, will I give to sit with Me in my Throne, as I also overcame, and am set down with my Father in his Throne.* That kingly Rule that *Christ* hath from his Ascension, is upon his Father's Throne, but the Kingdom that *Christ* shall have at the Day of Judgment and ever after, is the joint Reign of Him with the Father; He shall have a Throne Himself, and the Saints shall sit with Him in his own Throne. And now saith the Father, *Sit Thou at my Right-hand, sit on thy own Throne by Me; go on to judge the Nations, I will not judge them, but only in Thee, and by Thee; Lo I have committed all Judgment unto the Son, and do Thou Judge them, until Thou hast rewarded thy Friends, and made thine Enemies thy Foot-stool.*

CHRISTIANS, I cannot but wonder at this Joy in Heaven, and that we have so little of this on Earth; we say with cold Lips, and frozen Hearts, *Thy Kingdom come, thy Will be done in Earth, as it is in Heaven;* but if our Prayers were real and fervent, if we could but imitate those heavenly Citizens, what Longings would be in our Hearts after *Christ's* Coming? How should we rejoice at the very Thoughts hereof? *Christ* comforting his Disciples in Respect thereof, speaks these Words, *When these Things begin to come to pass, then look up, and lift up your Heads, for your Redemption draweth nigh.* The Fulness of our Redemption is a Ground of Consolation; all the Spirits above are sensible of this; GOD, and *Christ*, and the Angels, and Saints rejoice. *The Spirit and the Bride say, come;* and *Christ* Himself saith, *Surely I come quickly;* O let us say Amen to it; *even so come LORD Jesus.*

SECT. II. Of CHRIST coming to Judgment.

No sooner is *Christ* prepared, and all in Readiness, but He descends from his Throne, to the Judgment-Seat. In this Passage I shall observe these Particulars :

1. HE descends with his Train. He comes with his Royal Attendants out of Heaven. *Behold the LORD comes with mighty Angels. Behold the LORD comes with ten Thousands of his Saints, to execute Judgment unto all.* Certainly a numberless Number shall wait upon Him. *Daniel* tells us of a Thousand Thousand, that this Day Minister unto *Christ*; *A Thousand Thousand ministered unto Him, and ten Thousand Times ten Thousand stood before Him*: Or, if Heaven have more, I believe Heaven will empty itself of all the Saints, and all the Angels; not one Spirit shall stay when *Christ* descends: *The Son of Man shall come in his Glory, and all the holy Angels with Him.* O what a glorious Day will this be! If one Sun make the Morning Sky so glorious, what a glorious Morning will that be, when so many Thousands of Suns shall shine over our Heads, the glorious Body of *Christ* surpassing them all in Glory? Here's a new Heaven of Suns and Stars, such as this nether World never saw, *Lo the Son of Righteousness with all his Morning Stars, singing and shouting for Joy.* Heaven now empties itself of all its created Citizens, and cleaves asunder to make Way for *Christ* and all his Train.

2. In his Descent through the Heavens, He shakes the Heavens. *And the Powers of Heaven shall be shaken.* The whole Frame of Heaven, the mighty Bodies thereof, most mighty in their Substance, Motion and Operation shall be shaken. *At his*
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Nod the Pillars of Heaven tremble and are astonished. As yet they are subject to Vanity, and therefore 'tis no Wonder, if at the Coming of Christ they tremble. In this Shaking, the Evangelist adds, that the glorious Lights of Heaven shall be altered, The Sun shall be darkened, and the Moon shall not give her Light, and the Stars shall fall. The Coming of Christ shall bring with Him such a Light, that the Splendour of the Sun and Moon shall be obscured.

3. As He passes through the elementary World, a Fire doth usher Him. *Our GOD shall come, and shall not keep Silence; a Fire shall devour before Him, and it shall be very tempestuous round about Him. — Behold the LORD will come with Fire, and with his Chariots like a Whirlwind. — And the LORD Jesus shall be revealed from Heaven, with his mighty Angels in flaming Fire. In which Respect, Daniel saw his Throne like the fiery Flame, and his Wheels as burning Fire; a fiery Stream issued, and came forth from before Him. And at last this Fire shall have that Effect, that the very Elements shall melt with fervent Heat, the Earth also, and the Works that are therein, shall be burnt up. O Christians! What Cause have we to make the Apostle's Use of this Point, " Seeing all these Things shall be dissolved, " what manner of Persons ought we to be in all " holy Conversation and Godliness? Looking for, " and hastening unto the Coming of the Day of " GOD, wherein the Heavens being on Fire shall " be dissolved, and the Elements shall melt with " fervent Heat."*

He descends lower and lower, 'till He is in-
 wrapt with Clouds. Hereafter shall you see the Son
 of Man, sitting on the Right-hand of Power, and
 coming in the Clouds of Heaven. When He went up
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into Heaven, it is said that a Cloud received Him out of their Sight; and the Angels then said, Ye Men of Galilee, why stand ye gazing up into Heaven? This same Jesus which is taken up into Heaven, shall so come, in like Manner, as ye have seen Him go into Heaven. He went up in Clouds, and He shall come down in Clouds. I saw in the Night Visions, and behold one like the Son of Man, came with the Clouds of Heaven. Here is the first Sight of Christ, to Men on the Earth; when once He is come down into the Clouds, then shall they lift up their Eyes, and have a full View of Jesus Christ; a Cloud first received Him out of their Sight; and a Cloud now discovers Him to their Sight; Then shall appear the Sign of the Son of Man in Heaven, and they shall see the Son of Man coming in the Clouds of Heaven with Power and great Glory. Is it not plain, that the first Appearing, and Sight of Christ at his Second Coming from Heaven, is in the Midst of Clouds; Behold He cometh with Clouds, and every Eye shall see Him, and they also which pierced Him. Shall not we at the first View of Him in his Clouds, cry out, O yonder is He, whose Blood redeemed us, whose Spirit cleansed us, whose Prayers prevail for us, whose Law did govern us: Yonder comes He in whom we trusted, and now we see He hath not deceived our Trust; yonder is He for whom we waited long, and now we see we have not waited in vain.

I VERILY believe, thus it will be with us one Day; we shall have Comfort then. O let us Comfort ourselves with these Words; and ever and anon cry, "Come, LORD Jesus, come quickly! make Haste, my Beloved, and be Thou like a Roe, or a young Hart upon the Mountain of Spices."

SECT. III. Of CHRIST's summoning of the Elect to come under Judgment.

No sooner is He in the Clouds, but *He sends his holy Angels with a great Sound of a Trumpet, and they shall gather together his Elect from the four Winds, from one End of the Heaven to another.*

1. HE shall send his Angels. This was their Office from their first Creation; they were still sent of GOD this Way, and that Way; and indeed herein is one Difference betwixt *Christ* and the Angels, He was to sit at GOD's Right-hand, but they were sent Abroad, to Minister to the Saints and People of GOD.

2. THE Commission given the Angels, immediately sound the Trumpet; so it follows, *And He shall send his Angels with a great Sound of a Trumpet*; some would have it to be a material Trumpet, others more probably look upon this as a Metaphor; or a Sound formed in the Air, like the Sound of a Trumpet. A Voice it is without all Controversy, and metaphorically, it may be called a Trumpet, both from the Clearness and Greatness of the Sound; so loud shall it be, that 'twill pierce into the Ears of the Dead in their Graves; *It will shake the World, rend the Rocks, break the Mountains, dissolve the Bonds of Death, burst down the Gates of Hell, and unite all Spirits to their own Bodies. The LORD Himself shall descend from Heaven with a Shout, with the Voice of the Arch-angel, and with the Trumpet of GOD.* In these Words, is shewed the Coming of *Christ* in three Particulars; *with a Shout, with a Voice, and with a Trumpet.* It is agreed by most, that the Transactions at the giving of the Law on Mount Sinai, were a Representation of the Proceed-

Proceedings which shall be at the great Day of Judgment; now in that Transaction we read of a three-fold Voice, *The Voice of GOD, the Voice of Thunder, and the Voice of a Trumpet*, (*Exod. xix. 16. compared with Exod. xx. 1.*) and accordingly we find the Apostle speaking of a three-fold Voice, *Of the Voice of Christ, of the Voice of Thunder, and of the Voice of a Trumpet.*

1. THE LORD Himself shall descend with a *Shout*. *Lyra* and others think this to be the Voice of *Christ* Himself, saying, with a loud Voice, *Arise ye Dead, and come to Judgment*. Thus *Jesus* cried with a loud Voice, *Lazarus come forth*; and with such a Voice will He call on the Dead at the last Day. So much *Christ* Himself hath taught us; *The Hour is coming, and now is, when the Dead shall hear the Voice of the Son of GOD, and they that hear shall live*. The Hour is, because by the Voice He raised some at his First Coming. And the Hour is coming, because in the like Manner He will raise up all Men at the last Day. *Marvel not at this (saith Christ) for the Hour is coming, in the which all that are in the Graves shall hear his Voice, and they shall come forth*. As at the Creation of the World, He said, *Let there be Light, and there was Light*; so at the Dissolution of the World, He will say, *Let the Dead rise, let the Sea give up the Dead that are in it, and Death and Hell deliver up the Dead which are in them; and it will be so*.

2. THE LORD shall descend with the Voice of the Arch-angel.

SOME argue this Arch-angel to be *Gabriel*, others *Raphael*, others *Michael*. The *Jews* have an ancient Tradition, that there are seven principal Angels that Minister before the Throne of GOD, and there-

therefore called Archangels. The Scriptures seem to speak much that Way, calling them, *seven Lamps of Fire burning before the Throne; and seven Horns, and seven Eyes of the Lamb; and the seven Spirits of GOD sent forth into all the Earth; and seven Eyes of the LORD, which run to and fro through the whole Earth; and yet more plainly, seven Angels that stand before GOD.* Now which of these Seven is the Archangel here spoken of, is hard to determine; only probably it is, that all the Archangels, and all the Angels are hereby understood, as comprehended under that one.

BUT, what is this Voice of the Archangel? I conceive that thereby we are to understand Thunder. Here is a manifest Allusion to the Proceedings at the Giving of the Law; now the Voice there mentioned, besides the Voice of GOD, and the Voice of a Trumpet, is the Voice of Thunder; *And it came to pass on the third Day in the Morning, there were Thunders.*

2. THE LORD shall descend *with the Trumpet of GOD.* Such a Voice was used also at the Giving of the Law, and so it will be now, when Men are called to Account for the Keeping or Breaking of it. For the Understanding of this, our last Translation tells us, that *Christ shall send his Angels with the great Sound of a Trumpet; in the Margent of our Translation it is read, that Christ shall send his Angels with a Trumpet and a great Voice; that is, with a great Voice, like the Voice of a Trumpet.*

BUT why is this Sound as of a Trumpet, called *The Trumpet of GOD*? I answer, for the Greatness of it; for it's usual in the *Hebrew* Language, for the setting forth of the Greatness of a Thing, to add the Name of GOD to the Word, whereby the

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Thing

Thing is signified ; as *Gen. xxiii. 6. A Prince of GOD, that is, a mighty Prince, Gen. xxx. 8. With the Wrestlings of GOD, that is, with great Wrestlings, Psal. xxxvi. 6. Mountains of GOD, that is, great Mountains, Psal. lxxx. 10. Cedars of GOD, that is, very high Cedars.* So here, *The Trump of GOD, that is, a very great Sound, like the Sound of a Trumpet.* It is said in the Law, there were *Thunders and Lightnings, and a thick Cloud upon the Mount ; and the Voice of the Trumpet exceeding loud, so that all the People that were in the Camp trembled ;* and if there was Trembling at the Giving the Law, O what Trembling will be at the general Assize, when Sinners shall be condemned for breaking of it?

3. No sooner is the Shout made, but the Saints arise ; it is true, the Saints that are alive need no Resurrection, but upon them will this Trumpet have its Effect. Something like Death shall seize upon them, and they shall be changed. The Order of this is given in by the Apostle, from the LORD ; *This we say unto you by the Word of our LORD, that we which are alive, and remain unto the Coming of the LORD, shall not prevent them which are asleep, for the LORD Himself shall descend from Heaven in a Shout ; with the Voice of the Archangel, and with the Trump of GOD, and the Dead in Christ shall rise first ; then we which are alive, and remain, shall be caught up together with them in the Clouds.* The first that shall be called, are the Saints that sleep, and then the Saints that are alive. O what a Day will this be ? What a strange Sight to see all the Dead ever since the Beginning of the World, rise out of their Graves ? The Bodies of Saints were sown in Corruption, but they are raised in Incorruption ; they were sown in Dishonour, but raised in Glory ; they were sown in Weakness, but raised

raised in Power; they were sown natural Bodies, but raised spiritual Bodies.

4. No sooner are the Saints raised, and their Souls and Bodies re-united with excellent Majesty, but all the Elect of GOD, from first to last, are gathered together from the most hidden, inward, secret Bosom of the Earth, all shall be gathered; howsoever their Dusts may be scattered into a thousand thousand Parts, yet the Power of *Christ* shall restore all those Dusts, and bring them together into their several compacted Bodies.

THE Elect must resort to *Christ* wheresoever He is; and the Apostle is express, that *Christ is in the Air*, and *in the Clouds*: And therefore thither must the Elect be gathered; they shall be caught up by the holy Angels into the Clouds, *to meet the LORD in the Air*.

Is it possible that such a Meditation should pass without some Tincture on our Spirits? If my Ears shall hear that Sound, and if my Eyes shall see these Sights, is it not Time for me to lay these Things to Heart, that I may be found Faithful and Well-doing? As sure as I have this Book in my Hand, I must be one of those that shall hear the Sound of the Trumpet, and away I must from the Mouth of my Grave, wherever I shall be buried, to the Cloud where *Christ* doth sit; how would I rise? O my GOD! set this Home on my Soul! O where is my Lamp? And where is my Oil? Are all ready, and am I ready and prepared to meet the LORD in the Air?

SECT. IV. Of CHRIST and the Saints Meeting at the Judgment Day.

No sooner are the Saints lifted up, and set before the Judge, but these Things follow.—

1. THEY admire the infinite Glory, and Beauty, and Dignity, and Excellency that is in *Christ*. So the Apostle, *When He shall come, He shall be glorified in his Saints, and shall be admired in all them that believe.* All that believe shall break out into Admiration of *Jesus Christ*; they shall at the first Sight observe such an Excellency in *Jesus Christ*, as they shall be infinitely taken with it; here we speak of *Christ*, and in speaking we admire; but how will they admire, when they shall not only speak or hear, but see and behold Him, who is the *express Image of GOD, and the Brightness of his Father's Glory?*

2. THEY adore and magnify the Grace and Glory of *Jesus Christ*; as it is said of the Twenty-four Elders, that *they fell down before Him that sat on the Throne, and Worshiped Him that liveth for ever, and ever, and cast their Crowns before the Throne, saying, Thou art Worthy O LORD to receive Glory, and Honour, and Power, for Thou hast created all Things, and for thy Pleasure they are and were created.* So all the Saints, now advanced to stand before the Throne, fall down before *Christ*, and worship Him that lives for ever, shouting and singing about *Jesus Christ*,—and setting out his Glory, Grace, and Goodness. *After this I beheld (saith John) and lo a great Multitude, which no Man could Number, of all Nations, and Kindred, and People, and Tongues, stood before the Throne, and before the Lamb,—and cried with a loud Voice, saying, Salva-*
tion

tion to our GOD, which sitteth upon the Throne, and unto the Lamb; and all the Angels stood round about the Throne, and about the Elders, and the four Beasts, and fell before the Throne on their Faces, and Worshipped GOD, saying, Amen; Blessing and Glory, and Wisdom, and Thanksgiving, and Honour, and Power, and Might, be unto our GOD, for ever and ever. Amen.

3. CHRIST sets them on his Right-hand; Upon thy Right-hand doth stand the Queen in Gold of Ophir. When He Himself ascended up into Heaven, then said the Father to Him; Son, sit Thou down at my Right-hand; and no sooner the Saints are ascended up to Christ, but He speaks the same to them, Sit down at my Right-hand; Christ entertains them, as GOD the Father entertained Him, He at the Right-hand of GOD, and they at the Right-hand of Christ. The LORD now puts upon his Saints, Heaven's Glory; He adorns them with all his Ornaments for the Marriage-day, and indeed here is the Beginning of the Solemnity of the Marriage of the Lamb; not but that the Contract was before, but the Solemnity was reserved for this Day, and all the Glory of this Day is for nothing else but to set out the Solemnity of the Marriage.

SECT. V. Of CHRIST's Sentencing his Saints.

No sooner are they set on his Right-hand, but He prepares for Sentence.

1. THE Book must be opened. *And I saw the Dead, small and great, stand before GOD, and the Books were opened, and another was opened which is the Book of Life.* It is spoken after the Manner of Men, in whose publick Judgment are produced all

the Writings of the Process, Informations, Depositions of Witnesses, to shew that all Actions, even the most Secret ones shall then be rehearsed and made manifest. The Books of the Old and New Testament, wherein all Things either to be done, or omitted, are prescribed by GOD. And the Books of our Consciences, which now are shut up, and concealed from Men; but then shall be made manifest to all the World. Likewise, another Book, which is *the Book of Life*: This Book contains in it, the Names of all that are saved from first to last.

2. ALL the Actions, Demeanours, Graces, Duties, and (it may be) Sins of Saints, shall be produced and laid open; the Holy Ghost tells us, that *the Dead were judged out of those Things, which were written in the Book*. It appears hence, that not only Names, but Things were written, and these Things were produced, and accordingly they were judged.

THEN shall the King say to them on his Right-hand, *Come ye Blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World*. Every Word here, is full of Life and Joy; 1. *Come*] this is the King's Invitation of his Saints to his Court; He hath summoned them before to his Presence, and now they are about Him, they must come nearer yet, they must go with Him into his Presence Chamber. 2. *Come ye Blessed of my Father*] *Christ* Blessed them when He went up to Heaven, and whilst yet on Earth He pronounced them Blessed many a Time; but now He calls them *the Blessed of his Father*; it is the Father's Will as well as *Christ's*, that they should be Blessed, *Ye Blessed of my Father*. 3. *Inherit the Kingdom*] *Christ* had told them before, *it is your Father's Pleasure to give you the Kingdom*; but then they were only Servants,

vants, or as Children under Age, now they are Heirs, *Heirs of GOD, Joint-heirs with Christ*; and therefore they must have the Inheritance in Possession, they must all be Kings. This Word is the Anointing, the Setting of the Crown upon the Heads of the Saints; *Henceforth there is laid up for me a Crown of Righteousness, which the LORD the righteous Judge shall give me at that Day, and not for me only, but unto them also that love his Appearing.*

4. Inherit the Kingdom prepared for you. In the Beginning GOD created Heaven; his first Work was to make Heaven for Himself and his Saints to dwell in; He prepared it for them, and then He prepared them for it: But why for them? Were not Angels the first Creatures that possessed it? Nay, were they not created in it, or together with it? Yes, but yet the Angels are not properly the Heirs, Sons, Members, Spouse of GOD and *Christ*, as the Saints are; the Angels are but ministring Spirits, and the Servants of the Bridegroom; but the Saints are the Bride herself, Heirs, and Co-heirs with *Christ*, as the Saints are. 5. Prepared for you from the Foundation of the World. This was the great Design of GOD and *Christ* from all Eternity.

SECT. VI. *Of Christ and the Saints judging the rest of the World.*

No sooner shall the Saints be acquitted, anointed, crowned; but presently they must be enthronized, and sit with *Jesus Christ* to judge the World.

1. As *Christ* is on a Throne, so must the Elect be set on Thrones; *To him that overcometh will I grant to sit with Me in my Throne.* Thrones are for Kings and Judges; and in that *Christ* hath now lifted up his Saints to this Condition, He will have them

them sit with Him as so many Judges, and as so many Kings; or if it be more Honour to have Thrones for themselves, than to sit with *Christ* in his Throne; *John* in his Vision saw many Thrones; *And I saw Thrones and they sat upon them, and Judgment was given unto them.*

2. THE Goats on the Left-hand shall then be called to receive their Doom. Now shall their Hearts fail them for Fear; now shall they seek Death (O how gladly would they die again?) But shall not find it; now shall they cry to Rocks and Mountains, *Fall on us, and hide us from the Face of Him that sitteth on the Throne, and from the Wrath of the Lamb*; but all in vain; the Command is out, Angels and Devils will force them to the Bar, for the LORD hath spoken it; *Those nine Enemies which would not that I should reign over them, bring them hither.*

2. THEY shall look on *Christ*, and his Saints, now sitting on their Thrones, as Prisoners that stand at the Bar in the Face of the Judge; so must these Reprobates look the Judge and all his Assessors in the Face.

1. FOR the Judge, they shall look on Him, *Behold He cometh with Clouds, and every Eye shall see Him, and they also which pierced Him.* And this very Sight will be as convincing as if they heard *Christ* say, "Thou art the Man that didst murder Me, thou art the Man that hast pierced Me, this Wound, this Scar, and this Print of the Nails in my Hands and Feet were thy Doings, in sinning against Me. I am He whom you did crucify afresh; I am He whose Person you despised, whose Commands you disobeyed, whose Ministers you abused; whose Servants you hated, whose Offers

"you

“you rejected; and of whom you said, There is
“no Beauty in Him that we should desire Him.”

2. FOR the Saints, they shall look on them. In the Apocriphal Book there is a plain Discription of this, “Then shall the righteous Man stand in great
“Boldness before the Face of such as have afflicted
“him, and made no Account of his Labours; and
“when they see it they shall be troubled with terrible Fear, and shall be amazed at the Strangeness
“of his Salvation, so far beyond all that they looked
“for; and they repenting and groaning for Anguish of Spirit, shall say within themselves, This
“is he whom we had sometimes in a Derision, and
“a Proverb of Reproach; we Fools accounted his
“Life Madness, and his End to be without Honour; how is he numbered among the Children
“of GOD, and his Lot is amongst the Saints?” Here is a Sight that will trouble and amaze the Wicked, that those who sometimes were their Footstools should now be on Thrones; that poor Lazarus who lay at the Gates of that rich Man, should now shine like a Star near the Sun of Righteousness; that they who were reproached, reviled, massacred, murdered by them, should now be their Judges, joining with *Jesus Christ* to sentence them to Hell.

4. A PARTICULAR, strict Account shall be then required, and given.

1. OF Sins: *Come*, (will *Christ* say) *Now confess all your Sins before all the World*; Time was that you concealed your Sins, but now every Sin shall be laid open before GOD, Angels, and Men; and now is the Book of their Consciences opened, wherein appear all their Sins original and actual; of Omision and Commission. O the numberless Number
of

of evil Thoughts, Words, and Deeds that are now laid open. In the Book are not only written all Sins done, but all such Sins as were intended to be done; all the Projects of the Heart, though never acted, those very Thoughts, Secrets, Purposes, and Projects shall come to Light; or if there be any Thing more hidden or secret, as the very Bent, and Frame of your Hearts, the very Inclinations of your Souls to this or that Evil, shall then be manifest to all the World. Nay, yet more, such Sins, as by the Sinners themselves were never taken Notice of, either before, or at, or after the Commission of them, shall this Day come out. Conscience is such a Kind of Notary, that it keeps Records of all Acts and Deeds, whether you observe them or no; Conscience hath the Pen of a ready Writer, and takes in Short-hand from your Mouths as fast as you speak, and from your Hearts as fast as you can contrive. O what a Day will this be, when not a Sin committed by any Reprobate from the Beginning of the World, but now it shall be rehearsed.

2. As an Account of all Sins, so an Account of all temporal Gifts which God hath imparted to Reprobates must now be given. Some have the Gifts of the World; as Riches, Honours, Places of Authority; others have the Gifts of the Body, as Health, Strenght, Beauty, Life; others have the Gifts of the Mind, as Understanding, Wisdom, Learning; now of all these Gifts they must give an Account. Come you that are rich (saith *Christ*) render an Account of your Stewardship; how have you spent your Riches? The like will He say to others according to the Talents bestowed on them: You excelled in Strength, Beauty, Health of Body, Length of Days; and now tell Me, and publish it to all the World, how were these improved? I believe.

lieve many a sad Answer will be given to *Christ* of these Things.

3. CHRIST and his Saints proceed to Sentence, First, *Christ* the chief Judge shall pronounce it, *Depart from Me ye Cursed, into everlasting Fire, prepared for the Devil and his Angels.* Every Word breaths out Nothing but Vengeance and Woe; to depart from that glorious Presence of *Christ* were Hell enough, but they must go with a *Curse*; nor only so, but into *Fire*; and that must be *everlasting*; and therein they shall have no other Company, or Comforters, but Devils, and they insulting over them with hellish Spite, and stinging Exprobations.

2. THE Saints shall judge the very self-same Judgment, *do ye not know that the Saints shall judge the World?* That they as well as *Christ* shall judge the World, is without Controversy; And Judgment was given to the Saints of the Most High. Ye also shall sit upon twelve Thrones judging the twelve Tribes of Israel. Behold the LORD cometh with ten Thousand of his Saints to execute Judgment upon all. Know ye not that we shall judge the Angels? Nor only shall we judge the World, but the God of the World, the Principalities and Powers that captivate wicked Men at their Pleasure; even they must be judged by those whom they formerly soiled; so then there is no Question but they shall judge.

ONLY how the Saints shall judge together with *Christ* is a very deep Question. For my Part I am apt to think, that it shall not be directly known, e'er it be seen or done.

O WHAT Terror it will be to all wicked Men? When not only *Christ*, but all the Saints shall say of them,

them, *away with them let them be damned.* You that are Fathers, it may be that your Children will thus sentence you. I remember when the *Jews* told *Christ*, that *He cast out Devils through Belzebub the Prince of Devils*, He answered, *If I through Belzebub cast out Devils, by whom do your Children cast them out? Therefore they shall be your Judges.* They liked well enough of the Miracles of their Children, but they could not endure them in *Christ*; and therefore He tells them, that their Children whom GOD had converted, and to whom He had given Power to do the same Works as He did, even they should be their Judges to condemn them. And so it may be with you, if any of your Children be converted to the LORD, and you remain still in a natural Estate, your very Children shall be your Judges, and condemn you to Hell.

SECT. VII. *Of Christ and his Saints going up into Heaven, and of the End of this World.*

No sooner are the Reprobates gone to their Place, but the Saints ascend; now *Christ* ariseth from his Judgment-seat, and with all the glorious Company of Heaven, marches toward the Heaven of Heavens. O what a comely March is this! what Songs of Triumph are sung! *Christ* leads the Way, the Cherubim attend, the Seraphim wait on, Angels, Archangels, Principalities, Powers, Patriarchs, Prophets, Priests, Evangelists, Martyrs, and Confessors of GOD's Law and Gospel, following, attend the Judge, and King of Glory; singing with Melody, as never Ear hath heard, shining with Majesty, as never Eye hath seen, rejoicing without Measure, as never Heart conceived. O goodly Troop of Captains! each doth bear a Palm of Victory in his Hand, each doth wear a Crown of Glory

ry upon his Head; the Church militant is now triumphant; with a final Overthrow have they conquered Devils, Death, and Hell; and now must they enjoy God, Life, and Heaven.

No sooner *Christ* and his Company are in Heaven, but this whole World is set on Fire.

THE *Heavens* shall pass away with a Noise, and the *Elements* shall melt with fervent Heat, the *Earth* also, and the *Works* that are therein, shall be burnt up.

CHRISTIANS! what is the Matter that we are so busy about this World? Look about you, not one of these visible Objects shall that Day remain or have a Being; that glorious Heaven which rolls over our Heads, shall be rolled together as a Scroll, and all the Host shall fall down as a Leaf falleth from the Vine, and as a falling Fig from the Fig Tree,—the Heaven shall vanish away like Smoak. Alas! what do we do toiling all the Day (it may be all our Life) for a little of this little, almost Nothing—Earth? You that have an hundred or two hundred, or a thousand Acres, if every Acre were a Kingdom, all will be at last burnt up; so that none shall say that here was *Preston*, or here was *London*, or here was *England* or here was *Europe*, or the Globe of the Earth on which Men trod; let others boast as they will of their Inheritances, but LORD, give me an Inheritance above all these Visibles, Heaven shall remain when Earth shall vanish. Here we have no abiding City, but O let us seek one to come, even that which will abide for ever and ever, *Amen*.

SECT. VIII. *Of Christ's Delivering up the Kingdom to GOD, even the Father.*

No sooner is He in Heaven but

1. HE presents the Elect unto his Father; of this the Apostle speaks, *You hath He reconciled in the Body of his Flesh through Death, to present you holy and unblameable and unreprieveable in his Sight: To this End Christ died that He might wash us and cleanse us by his Blood, and then present us without Spot unto his Father.*

2. HE presents all his Commissions to his Father. So now He comes with all his Commissions in his Hand, and He delivers them all up to his Father again. In this Case it is with *Christ* as it is with some General, whom the King sends forth with Regal Authority to the War, who having subdued the Enemy, returns in Triumph, and all being finished, makes a Surrender of his Place; thus *Christ* having discharged all his Offices imposed on Him, now the Work is finished, leaves his Function by delivering up his Commissions to his Father.

CHRIST is said to deliver up the Kingdom.

1. BECAUSE He ceaseth to execute that Authority, which nevertheless He hath; as a Judge that goeth from the Bench is a Judge still, although he giveth no Judgment, but employeth his Time about other Occasions,

2. BECAUSE the Manner of his Kingdom after the Judgment-day shall be wholly changed; there is no Need in Heaven of good Laws to keep Men from

from starting into Wickedness; the Orders of this Life are changed into a new Kind of Government, and in that Respect He is said to give over the Kingdom.

3. He presents unto his Father not only his Offices, but *Christ* Himself is presented, and subjected unto GOD. *Christ* is considered either as GOD, or as Man, and Mediator betwixt GOD and Man. *Christ* as GOD hath us subject to Him, and is subject to none; but *Christ* as Man and Mediator is Subject to his Father together with us.

In the same Way as *Christ* delivers up the Kingdom to the Father, is *Christ* also to be subject to his Father; but *Christ* delivers up his Kingdom as Man, and as Mediator betwixt GOD and Man; in these Respects *Christ* (as we have heard) must reign no more, at that Day his Mediatorship shall cease, and by Consequence in Respect of his Mediatorship, or in Respect of his Humanity, He shall that Day be subject to his Father. Now it is GOD reigns over us, but only by *Christ* as Mediator. GOD's immediate Reign we discern not so clearly for the present, but when the End shall come, and *Christ* shall surcease his Office of Mediatorship, then shall the Glory of *Christ*'s Divinity appear more eminently, not only above all Creatures but above the Brightness of *Christ*'s Humanity itself; and in this Respect *Christ* shall then be subject, if not by a new Subjection, so as never was before.

O MY Soul, where wilt thou stand? Or what wilt thou say, when *Christ* shall take thee by the Hand, and bring thee into the Presence of his glorious Father; when He shall present thee, and present all his Commissions which He received for thee, and present Himself unto his Father with thee and

all Saints, saying, O my Father, here we are all before thy glorious Godhead; welcome Me, and welcome mine, we all stand here before thy glorious Throne, and expect every Way as high an Entertainment as Heaven, or the GOD of Heaven can afford.

SECT. IX. *Of Christ's Subjection to the Father, that GOD may be all in all.*

CHRIST therefore subjects Himself unto his Father, that GOD Himself might be all in all; here we enjoy GOD by Means as in the Use of the Word, and Sacraments, but when that Kingdom (where these Administrations are made Use of) shall be delivered up, then shall GOD Himself be all in all, without Means, without Defect, without End.

IN Prosecution of this, I shall discuss; 1. The Meaning, what it is for GOD to be all in all; 2. The Particulars, wherein more especially is GOD all in all.

1. FOR the Meaning; it is a Periphrasis of our complete Enjoyment of GOD: That GOD may be all in all, is as much as to say, that we may enjoy GOD alone to all Intents and Purposes, neither wanting nor willing any Thing besides Himself; thus GOD is to the Saints in Glory, He is their exceeding great Reward; they had need Nothing besides Himself, their Draughts of Happiness are taken in immediately from the Fountain, and they have as much of the Fountain as their Souls in their widest Capacity can possibly hold.

2. FOR the Particulars, wherein more especially is GOD our all in all? I answer;

I. IN

1. IN our enjoying GOD immediately; here we enjoy GOD by Means; either He communicates Himself unto us thro' his Creatures, or thro' his Ordinances, and hence it is, that we know Him but in Part, we see Him but in a Glass darkly; but when He shall be our all in all, we shall see Him Face to Face; we shall then see GOD as He is, clearly and immediately.

2. IT consists in our enjoying GOD fully. *Now I know in Part* (saith the Apostle) *but then I shall know, even as I am known*; our Enjoyment of GOD is but here in its Infancy, there it will be in its full Age; here it is in Drops, there it will be in the Ocean; here we see the back Parts, and we can see no more, but there we shall see his Face, not his second Face (as some distinguish) which is his Grace and Favour enjoyed by Faith, but his first Face, which is his divine Essence, enjoyed by Sight.

3. IT consists in our enjoying GOD solely. Not as if there were Nothing else in Heaven but only GOD; but that GOD in Heaven shall be all in all, and instead of all; it is GOD in Heaven that makes Heaven to be Heaven; the Saints Blessedness, and GOD's own Blessedness doth consist in the Enjoyment of GOD Himself; we shall not properly enjoy any Thing else but GOD; and indeed what can we imagine to be in Heaven which is not eminently in GOD Himself: If it be Greatness, Power, Glory, Victory, or Majesty, all these are his; if it be Joy, Love, Peace, or Beauty, or any Thing amiable or desirable, all these are in Him. It is He only that fills the whole Capacity of the Soul, it is He that so fills it that it can hold no more, it is He only that is the Object of Love, and therefore He only is properly enjoyed, He only is possessed with full Content

as Portion enough, and as Reward enough for the Soul forever.

BUT shall not the Saints have to do with something else in Heaven? O yes! I believe there shall be in Heaven a Communion of the blessed Spirits in GOD, an Association of the Saints and Angels of GOD: Yet this shall not take away the sole Enjoyment of GOD, that He should not be their all in all. For they shall not mind themselves or their own Good or created Things, but altogether GOD; they shall not love them or one another as for themselves, but only for GOD; here we love GOD for Himself, and it is gracious Love; but there we shall love ourselves for GOD, and 'tis a gracious Love; this is to enjoy GOD solely, and in this Respect He is *all, and in all; whom have I in Heaven but Thee?*

SECT. X. *Of Christ's (notwithstanding this) being all in all to his Redeemed, to all Eternity.*

SOME may object, if GOD be all in all, what then becomes of *Christ*? Is not this derogatory to *Jesus Christ*? I answer no, in no wise; for—

1. IT is not the Father personally and only, but the Deity essentially and wholly that is our all in all; when we say GOD is all in all, we do not exclude the Son, and the Holy Ghost, for the whole Godhead is all in all to all the Saints, as well as the first Person in the Trinity; the Father is all, the Son is all, the Holy Ghost is all; and in that *Christ* is GOD and the Son of GOD, we may say of *Christ*, that He is all in all: Only the Truth of this Position is not from the human Nature, but from the divine Nature of *Jesus Christ*.

2. IT

2. IT is not derogatory to *Christ*, but rather it doth exceedingly advance *Christ* in the Thoughts of all his Saints; while it was necessary *Christ* veiled his Deity, and when his Work of Mediation is fully finished, *Christ* then shall reveal his Deity to his Saints more than ever before. It is true, that GOD only and GOD fully, and GOD immediately is all in all; but doth that hinder that *Jesus Christ* is not also only, fully, and immediately all in all? See how the Scripture joins them together, *I saw no Temple in the City, for the LORD GOD Almighty, and the Lamb are the Temple of it, and the City had no Need of the Sun, neither of the Moon to shine in it, for the Glory of GOD does lighten it, and the Lamb is the Light thereof.*

Now then, as I have spoken of GOD, so that I may speak of *Christ*, and conclude all with *Christ*, I assert this Doctrine, *that the Glory of Christ which the Saints shall behold in Christ to all Eternity, is their all in all.* In the Discussion of which I shall open these Particulars: 1. What is the Glory of *Christ*? 2. How the Saints shall behold his Glory. 3. Wherein is the Comprehensiveness of this Expression, That the Beholding of *Christ* is our all in all.

1. WHAT is the Glory of *Christ*? I answer, that the Glory of *Christ* is either human or divine.

1. THERE is an human Glory, which in Time was more especially conferred upon his Manhood.

2. THERE is an essential or divine Glory, which before Time and after Time, even from everlasting to everlasting issueth from the Godhead; I shall speak to both these, that we may rather take a View of *Christ* in those Glories (as we are able) wherein He will appear to his Saints to all Eternity.

1. FOR

1. FOR his human Glory, that is either in Regard of his Soul, or Body; for his Soul, *Christ* was from the first Instant of his Conception full of Glory, because even then He received Grace, not by Measure. It is true, that by the special Dispensation of GOD, the Fulness of Glory was withheld in the Time of his Passion, and the Redundancy of Glory from his Soul unto his Body was totally deferred untill the Exaltation of *Christ*; but *Christ* was no sooner exalted, and set on the Right-hand of GOD, but immediately the Interruption of Joy in his Soul, and the Interception of Glory from his Soul to his Body was altogether removed. Then it was that his Soul was filled with all Joy which could possibly flow from the Sight of an Object so infinitely pleasing, as is the Essence, Majesty, and Glory of GOD. And then it was that his Body was replenished with as much Glory as was proportionable unto the most vast Capacity of any Creature. Surely *Christ's* Manhood is exalted unto an higher Degree of Glory than the most glorious Saint or Angel ever was, or shall be; Principalities, Powers, Might, and Dominions fall short of his Glory.

2. FOR his essential, divine Glory, it is that Glory which *Christ* hath as GOD: This He never laid aside, but as the Sun in a dark gloomy Day may not send forth his Beams, so *Christ* the Son of Righteousness in the Time of his Abode upon Earth (except a little Glimps only in his Transfiguration) did not send forth his glorious Beams; but hereafter the Body or Humanity of *Christ* shall not hinder the Breaking forth of all his divine Glory. But what is the essential Glory of *Christ*? I cannot answer, it is a Question not to be resolved by all the Men in the World; we know little of the Glory of Saints, how should we know any Thing of the essential Glory of *Christ* as GOD?

2. How

2. How shall the Saints behold this Glory? I answer, as *Christ* hath a twofold Glory, so there is a twofold Manner of beholding it, that is, ocular and mental.

1. THERE is an ocular Vision, a Sight of *Christ* with our very Eyes, *whom I shall see for myself, and mine Eyes shall behold Him*; with these Eyes in our Heads we shall one Day behold the human Glory of *Christ*; I doubt not we shall behold the Beauty of Heaven, the shining Bodies of the Saints, but above all, our very Eyes shall delightfully contemplate *Christ's* glorious Body; and indeed this shall drown all other Sights.

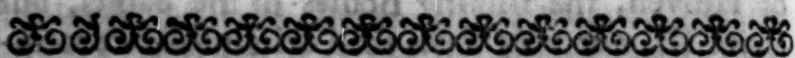
2. THERE is a mental Vision, a Sight of *Christ* by the Eyes of our Understandings; and surely this exceeds the former, the Eye of the Body is only on the Body of *Christ*, but the Eye of the Soul is on the Body and Soul, on the Humanity and Deity of *Jesus Christ*. This is the very Top of Heaven, when Saints shall be illightned with a clear and glorious Sight of *Christ* as GOD; Divines usually call it *Beatifical Vision*.

3. WHEREIN is the Comprehensiveness of this Expression, that *the Beholding of Christ is our all in all*? I answer——

1. IT comprehends the immediate Seeing and looking upon all that Majesty and Glory which *Jesus Christ* hath.

2. IT comprehends Enjoyment of *Christ* in the his Glory. Surely the Saints shall not be meer idle Spectators of the Glory of *Christ*, but they shall enjoy Him, and be taken into Fellowship with Him: It was said of *Moses*, that he did see the Land
of

of *Canaan*; but he was not admitted into it; it is otherwise with the Saints, they shall see Heaven, and they shall enter into Heaven, *Come thou faithful Servant, and enter into thy Master's Joy*; not only behold it, but enter into it; they must behold *Christ*, and take Possession of *Christ*, and enjoy Him as their own. In this Respect more especially is *Christ* our all in all. He is all in Himself, and if we enjoy Him, He is all in all unto us.



CHAP. II.

SECT. I. Of Knowing JESUS as carrying on the great Work of our Salvation in his Second Coming.

LET us know Jesus, carrying on the Saints Salvation in his Second Coming, and taking them to Heaven. Many excellent Things are in this Transaction; is it not of high Concernment that He that now sits at GOD's Right-hand interceding for us, should thence come again to judge the World, and after Judgment take up the Saints with Him into Glory? Cast thyself at the Feet of *Christ*, and cry out "O the Depth of Glory and Majesty, and Goodness, and Grace in Thee! O the Riches of Love, Thou shouldst let out Thyself in these admirable Dispensations!" Come, be exact in this Study; gather up all the Crumbs and Filings of this Gold; the least Beams of the Glory of *Christ* (especially as it shines and glitters at his second Coming) having so much Light, and Love, and Splendour in them! every Part of this Knowledge will be of special Use and Worth,

yea the low and imperfect Knowledge of this Mystery, of infinite more Value than the high and perfect Knowledge of ten thousand Things besides.

SECT. II. *Of Considering Jesus in that Respect.*

LET us *consider* Jesus, carrying on this great Work of our Salvation in his Second Coming. It is not enough to know, but we must meditate and seriously consider of it. When the Understanding works seriously and spiritually, it will fetch Things into Sight, hold them there, and fasten upon them, so a Man eyes *Christ*, 'till he have more of *Christ*, more of his Presence, of his Light, of his Favour, and of his Image. O let this be our Work; let us consider *Jesus* in Reference to his Second Coming to Judgment. And that we may do it in Order—

I. CONSIDER *Christ's* Preparing for Judgment; realize it as if thou sawest or heardest the same; no sooner the Time determined which God hath appointed, but *Christ* commands, "Make Ready ye Angels, Souls that now are with Me; it is the Father's Pleasure, and it is my Pleasure to go down into the nether World, and to call before Me all the Men and Women that ever lived in it; there will I pass my Doom upon all Flesh, and reward every one according to his Works." O what a Shout may I imagine in Heaven at this News? What Joy is in the Souls of Saints, that now they must go to their Bodies, and enter into them, that both their Souls and Bodies, which sometimes lived together, may now dwell together with *Christ* in Glory, and never part more? If those that live on Earth are commanded by *Christ*, *To lift up their Heads, because their Redemption draweth nigh*; how much more shall they joy in Heaven, who also have
waited

waited for the Adoption, to wit, the Redemption of their Bodies, that now the long-looked for Day, is come, it is come; O the Exultation of the Angels at this Tidings!

2. CONSIDER *Christ's* Coming to Judgment; all now in Readiness, the Son of GOD comes forth with all his glorious Attendants; *For the Son of Man shall come forth in the Glory of his Father with his Angels*, and with the Souls of Saints, that for a Time have been in Paradise. O what a goodly Sight is here! In this Meditation I may see with *John, The New Jerusalem coming down from God out of Heaven, prepared as a Bride adorned for her Husband*. Down comes *Christ*, and the Angels, and Spirits of the Just made perfect: And as they come along, see how they shake the Heavens, and dim, and dark the very Lights of Heaven; see what a Flood of Fire goes before them; see how they pass into the Cloud, where *Christ* makes a Stand, and erects a Throne for Himself to sit on. Sure it will be a glorious Cloud, when *Christ* with all his celestial Servants shall sit upon it.

3. CONSIDER *Christ* and the Saints judging the rest of the World. No sooner are the Saints sentenced, but *Christ* turns to the Wicked, and bids them *go into everlasting Fire*; in which Sentence, the Saints shall join with *Christ* Himself, *Do ye not know that the Saints shall judge the World?* When the Saints appear, it is not only by a Summons, but with Commission; not only to be judged, but to judge; not only shall they stand at *Christ's* Right-hand, but they shall sit down on the Throne of the Son of GOD, to judge the wicked Angels and the World.

4. CONSIDER *Christ* and his Saints going up into Heaven. No sooner hath He done his Work with the World and sent them away, but He shall go with all his Troops following Him into Heaven. Hath not *Christ* said so? *If I go away, I will come again, and receive you unto Myself, that where I am, there you may be also.* O those Songs of Joy, and Shouts of Praise that will fill the World at that Day! and thus as they go along, Heaven opens unto them, and they enter in. What Welcomes they have here is past my telling.

1. IT is the Day of Adoption, and the Redemption of our Bodies. It is the Day of our Sonship and Deliverance; I deny not but that the Saints are adopted and redeemed before this Day; but this Adoption and Redemption is not consummate before *Christ* come again to Judgment, then shall *Christ* say, *These are my Sons whom I have redeemed, and as I have set them free, so now shall they live and reign with Me forever and ever.*

2. IT is the Day of *Christ's* Coming. He was here not long since, travelling about the Earth, and about our Business; which done, He went away to Heaven, upon a special Errand for his Saints; and there now He is to intercede for them, to be their Advocate; and withal there now He is to prepare them Mansions for Eternity. And no sooner shall He have dispatched his Business there, but He will come for Earth again; He will bow the Heavens, and come down to give a Report of his Transactions there; hath He not left us a Letter to that Effect, *I will come again, and receive you to Myself, that where I am, there you may be also.* O why are his Chariots so long a coming? Why tarry the Wheels of his Chariots.

3. It is *the Day of Christ's bright and glorious Appearing*. When He was upon the Earth, He appeared in our Dress. Many then saw Him, who said, *there is no Beauty in Him, that we should desire Him*. O! it was a sad Sight to see Him crowned with Thorns, and scourged with Whips, and nailed to the Cross? But in his next Appearing we shall see Him in his best Attire, arrayed in White, attended with the Retinue of Glory, riding in his Chariot of Light, and smiling upon all his Saints. Now is not this desirable? The Apostle tells us of the Saints, *Looking for the glorious Appearing of the Great GOD, and of our Saviour, Jesus Christ; therefore surely they desire it.*

4. IT is *the Marriage day of the Lamb*. The Saints are betrothed to *Christ*, when first they believed in *Christ*, that is *Christ's Word, I will betroth thee unto Me, my Sister, my Spouse, not my Wife*; Thou art not yet married, only contracted here. But, at that Day the Marriage of the Lamb will be compleat, and then will the Voice be heard; *Let us be glad and rejoyce, and give Honour to Him, for the Marriage of the Lamb is come, and his Wife hath made herself ready*. O the Joy that *Christ*, and Saints and Angels, and all that belong to Heaven will make at this Marriage! *Blessed are they that are called to the Marriage Supper of the Lamb.*

5. IT is *the Day of CHRIST's Glory*. What glorious Descriptions have we in Scripture of *Christ's* coming to Judgment? *The Son of Man shall come from Heaven with Power and great Glory*; and the Work no sooner done, but He shall return again into Heaven with Power and great Glory. Not to mention the essential Glory of *Christ*, O the Glory of *Christ* as Mediator; all the Glory that *Abraham* could put upon his Favourites, was nothing

to this spiritual and heavenly Glory, which the Father will put upon the Son; it is a Glory above all the Glories that ever were, or ever shall be; it is an eternal Glory; not but that *Christ* shall at last give up his Kingdom to his Father; He shall no more discharge the Acts of an Advocate, or Intercessor for us in Heaven, only the Glory of this shall always continue; it shall to all Eternity be recorded that He was the Mediator, and that He is the Saviour that hath brought us to Life and Immortality, and upon this Ground, the Tongues of all the Saints shall be employed to all Eternity, to celebrate this Glory. This will be their everlasting Song: *Unto Him that loved us, and washed us from our Sins in his own Blood, and hath made us Kings and Priests unto God and his Father, to Him be Glory and Dominion for ever and ever, Amen.* O what Desire should the Spirit and the Bride have to hear what *Christ* shall say to his Angels, *Make ready for the Journey, let us go down and divide the Skies, and bow the Heavens; I gather my Prisoners of Hope unto Me, behold I come quickly to judge the Nations?* I conclude this with the Conclusion of the Bible, *He that testifieth these Things, saith, surely I come quickly; Amen. Even so. Come LORD Jesus.*

SECT. III. Of Hoping in JESUS in that Respect.

LET us hope in Jesus, as carrying on the great Work of our Salvation, in his Second Coming; let us say, on certain Grounds, *we hope Christ will come again, and receive us to Himself, that where He is, there we may be also.*

SUCH an Hope is a *sure Anchor*, that will hold the Ship in a Storm; only because our Souls lie upon it, we had need to look to it, that our Hopes

be true; the Worst can say, "They hope to be saved as well as the Best;" but the Hopes of many will be lamentably frustrated. To clear this Point, that our Hopes are right, and not counterfeit Hopes, I shall lay down some Signs, whereby we may know that *Christ's* Coming is for us, and for our good, and for the Grace that is to be given us at the Revelation of *Jesus Christ*.

1. If we are Born again, then will his glorious Coming be, to Glorify us, *Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant Mercy, hath begotten us again unto a lively Hope, to an Inheritance incorruptible.* Come then, you that Hope for Glory, try yourselves; is there a Change in your Hearts, Words, and Lives? Is there a mighty Work of Grace upon your Spirits? Are you experienced in the great Mystery of Regeneration? Why here is your Evidence, that your Hopes are sound, and that you shall sit upon Thrones to Judge the World.

2. If we long for his Coming, then will He come to satisfy our Longings. *Blessed are they that Hunger and Thirst, for they shall be satisfied;* how satisfied, but in being saved? *Christ was offered to bear the Sins of many; and unto them that look for Him, shall He appear the second Time, without Sin to Salvation;* unto them that look for Him, or long for Him, shall He appear the second Time unto Salvation; this *looking for Christ*, is in Scripture a frequent Description of a true Believer in *Christ*. Who are sound *Christians*, but such as live in a perpetual Desire and Hope of *Christ's* blessed Coming? They are ever looking for, and hastning unto the Coming of the Day of God. Here are two Signs in one Verse, *looking for, and hastning unto;* true Believers are not only in a Posture, looking for the Coming of

of *Jesus Christ*, but also, as it were, going forth to meet *Jesus Christ* with burning Lamps. Dost thou look and long for the Coming of *Christ* in the Clouds? These are firm Grounds of an assured Hope. Content not thyself with an Hope of Possibility, or Probability; but reach out to that Plenitude, or full Assurance of Hope. The Hope of Possibility is but a weak Hope, the Hope of Probability is but a fluctuating Hope, but the Hope of Certainty is a settled Hope. Such an Hope sweetens all the Thoughts of GOD and *Christ*, of Death and Judgment, of Heaven, yea, and of Hell too, whilst we Hope that we are saved from it. And are not the Scriptures written to this very Purpose, *That we might have this Hope?* We are justified by his Grace, *that we might be Heirs in Hope, Heirs according to the Hope of eternal Life!* And was not this *David's* Confidence, *LORD I have hoped for thy Salvation?* Why then art thou cast down, O my Soul? And why art thou disquieted within me? Hope thou in GOD, for I shall yet praise Him, who is the Health of my Countenance, and my GOD.

SECT. IV. Of Believing in JESUS in that Respect.

LET us believe in *Jesus*, as carrying on the great Work of our Salvation, in his second Coming.

Go to *Christ*, as coming again into this nether World, to Judge the Quick and the Dead. This is the last Act of Faith, in Reference to *Christ*, *From thence He shall come to Judge the Quick and the Dead.* The Coming of *Christ*, the Resurrection of the Dead, the Change of the Living, the last Judgment, and the Glory of *Christ* with his Saints to all Eternity, is that Transaction which must be dispatched at the End of the World, now this is the

Object of Faith, as well as the Former; *Christ's* Work is not fully perfected, 'till all these be finished; nor is our Work of Faith fully compleated, 'till it reach to the very last Act of *Christ* in saving Souls. — O what an excellent Worker is *Jesus Christ*? He doth all his Works thoroughly and perfectly. The greatest Work that ever *Christ* undertook, was the Work of Redemption; that Work would have broken Men and Angels, and yet *Jesus Christ* will carry it on to the End; and then will He say, not only prophetically, but expressly, *I have finished the Work which Thou gavest Me to do.*

1. FAITH must principally and mainly look to the Design, and End of *Christ* in his second Coming. Now the Ends are—1. In Respect of the Wicked, that they may be destroyed; for He *must Reign 'till He hath put all his Enemies under his Feet.* He shall come with flaming Fire, and then He will *take Vengeance on them that know not GOD, and that obey not the Gospel of our LORD Jesus Christ; who shall be punished with everlasting Destruction from the Presence of the LORD, and from the Glory of his Power.* O the fearful Sounds that will then be heard! sure that Noise must needs be terrible, when Millions of Men and Women at the same Instant shall fearfully cry out, and when their cries shall mingle with the Thunders of the dying and groaning Heavens, and with the Crack of the dissolving World, when the whole Fabrick of Nature shall shake into Dissolution, and eternal Ashes. *Now consider this, ye that forget GOD, lest He tear you in Pieces, and there be none to deliver you.*

2. IN Respect of the Godly that they may be saved, that they may see and enjoy *Christ* to all Eternity. This is a main End of *Christ's* Coming,
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I will come again, and receive you unto myself, that where I am, there ye may be also. — And Father, I will that those whom Thou hast given Me, be with Me where I am, that they may behold the Glory which Thou hast given Me.

3. IN Respect of *Christ* Himself, that He may be glorified. Now in two Things more especially will He be glorified at that Day: (1.) In his Justice. (2.) In his Mercy.

(1.) HIS Justice will be glorified, especially in punishing the Wicked on Earth, little Justice is done on most Offenders; though some publick Crimes are sometimes punished, yet the Actions of Closets and Chambers, the Designs and Thoughts of Men; the Busineses of Retirements, and of the Night, escape the Hand of Justice; and therefore God hath so ordained it, that there shall be a Day, wherein all that are let alone by Men, shall be questioned by God; then all Thoughts shall be examined, and secret Actions viewed on each Side, and the infinite Number of those Sins, which escaped here, shall be blazoned there. O how will God glorify his Justice at that Day? Surely his Justice shall Shine, and be eminently Glorious in every Passage.

(2.) HIS Mercy will be glorified in rewarding the Saints. And this is the Main, the supreme End of his Coming to Judgment, *He shall come* (saith the Apostle) *to be glorified in his Saints*; not but that the Angels shall glorify the Riches of his Grace, as well as Saints; but because the Angels never Sinned, (*they have now kept their Robes of Innocency above five Thousand Years, without one Spark of Dirt, or Change of Colour*;) Therefore the Glory of his Grace is more especially fastened on Saints, that

that sometimes were Sinners. Is not this their everlasting Song, which they begin at this Day? *Glory to the Lamb, and Glory to his Grace, that sitteth on the Throne for evermore?*

THUS for Directions; one Word of Application, or a few Motives to work Faith in you in this Respect.

1. CHRIST in his Word invites you to believe; these are his Letters from Heaven, *Come all to the Marriage-supper of the Lamb, He, every one that Thirsts come in*; Heaven's Gate is open to all that knock, but Fools, foolish Virgins, foolish Souls, which have no Faith, nor will have any, to render them fit for Heaven. There is *Rahab* the Harlot, and *Manasseh* the Murtherer, and *Mary* that had so many Devils. A Man that hath many Devils may come where there is not one; Ah poor Soul, why dost thou make Exceptions, where God makes none? Why shouldest thou exclude thyself out of these golden Gates, when God doth not? Believe, only *believe in the LORD Jesus*, and the Promise is sure, and without all Controversy, *thou shalt be saved.*

2. CHRIST by his Ministry intreats you to believe. Come, say they, we beseech you believe in your Judge! it may be you startle at this. What? To believe in Him who is a Coming to be your Judge? But if your Judge be *Jesus*, if the same Person who died for you, shall come to Judge you, why should you fear? Indeed, if your Judge were your Enemy, you might fear; but if He who is your LORD, and who loves your Souls shall judge you, there is no such Cause; will a Man fear to be Judged by his dearest Friend? A Brother by a Brother? A Child by a Father? Or a Wife by her Husband?

Husband? Consider! is not He your Judge who came down from Heaven, and who being on Earth was Judged, Condemned, and Executed in your stead? And yet are ye fearful, *O ye of little Faith?*

3. CHRIST by his Spirit moves, excites, and provokes you to Believe. Sometimes in Reading, and sometimes in Hearing, and sometimes in Meditating you may feel Him stir. Have you felt no Gale of the Spirit all this While? *It is the Spirit that convinceth the World of Sin*, especially of that great Sin of Unbelief; and then of *Righteousness*, which *Christ* procured by going to his Father. Observe here, it is the Work of the Spirit thus to convince, so that all moral Philosophy, and the wisest Directions of the most Civil Men, will leave you in a Wilderness; yea, ten Thousands of Sermons may be preached to you to Believe, and yet you never shall, 'till you are over-powered by God's Spirit. It is the Spirit that enlightens, and directs you, as Occasion is, *saying, this is the Way, walk in it.* It is the Spirit that rouzeth, and awakeneth you by the effectual Motions, *Arise my Love, my fair One, and come away. He stands at the Door and knocks*, if whilst I press you to Believe in Jesus, you feel the Spirit in his Stirrings, surely it concerns you to believe, it concerns you to yield, it concerns you to co-operate with the Spirit; say with Him in the Gospel, "I believe, LORD help my Unbelief: "I believe, what? I believe when *Jesus* comes again, He will receive me to Himself, and I shall be for ever with the LORD. Amen, Amen.

SECT. V. Of Loving JESUS in that Respect.

LET us love Jesus, as carrying on the great Work of our Salvation in his second Coming. In
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Prosecution of this, I must first set down *Christ's* Love to us, and then our Love to *Christ*.

1. **CHRIST** will come. Is not this Love? As his Departure was a rich Testimony of his Love; *It is expedient for you that I go away*; so is his Returning, *I will not leave you Comfortless, I will come unto you*; O how can we think of *Christ's* returning, and not Meditate on the Greatness of his Love? Might He not send his Angels, but He must come Himself? O the Love of *Christ* in this one Act, He will come again; He is but gone for a While, but He will come again in his own Person.

2. **CHRIST** will welcome all his Saints into his Presence; and is not this Love? After He is come down from Heaven; He stays for them a while in the Clouds; and Commanding his Angels to bring them thither, anon they come; and O how his Heart springs within Him at their Coming!

3. **CHRIST** will Sentence his Saints to eternal Life; here is Love indeed! every Word of the Sentence is full of Love; it contains the Reward of his Saints, a Reward beyond their Work, and beyond their Wages, and beyond their Promise, and beyond their Thoughts, and beyond their Understanding; it is a Participation of the Joys of God, and of the Inheritance of the Judge Himself. Never was more Love expressed in Words, than *Christ* expresseth in this Sentence, *Come ye blessed, &c.*

4. **CHRIST** will take up all his Saints with Him into Glory; where He will present them to his Father, and then be their all in all to all Eternity. This is the Height of *Christ's* Love; this is the immediate Love that comes out from the precious Heart and Bowels of *Jesus Christ*.

5. AND

5. AND if *Christ* Love thus; how should we Love again for such a Love? Can we Love as high, as deep, as broad, as long as Love itself; or as *Christ* Himself? No, No; all we can do is but to Love a little; and O that in the Consideration of his Love, we could Love a little in Sincerity! O that we were but able feelingly to say, LORD I Love Thee, I feel I Love Thee, even as I feel I Love my Friend, or as I feel I Love myself. O Thou who art the Element or Sun of Love, come with thy Power, let out one beam, one ray, one gleam of Love upon my Soul, Shine hot upon my Heart, remember thy Promise to Circumcise my Heart, that I may Love the LORD my GOD with all my Heart, and with all my Soul!

SECT. VI. Of Joying in JESUS in that Respect.

LET us Joy in Jesus, as carrying on the great Work of our Salvation in his Second Coming. *Christ* Delights to have his People look upon Him with Delight; for a Soul to be always under the Spirit of Bondage, and so to look upon *Christ* as a Judge, a Lyon, or an offended GOD, it doth not please GOD. The LORD Jesus is tender of the Joy of his Saints, Rejoice, and be exceeding glad, saith *Christ*; Rejoice evermore,—Rejoice in the LORD always; and again, I say Rejoice. Let the Righteous be glad, let them Rejoice before GOD, yea let them exceedingly Rejoice. All that *Christ* doth to his Saints tends to this Joy, as the Upshot or End of all; if He cast down, it is but to raise them up; if He humble, it is but to exalt; if He kill, it is but to make alive, in every Dispensation, still He hath a tender Care to preserve their Joy. If you find it an hard Thing to Joy in Jesus, in Reference to his second Coming, think of these Motives,—

I. CHRIST'S

1. CHRIST's Coming is the *Christian's* Encouragement; so *Christ* Himself lays it down, *You shall see the Son of Man coming in a Cloud, with Power and great Glory; and when these Things begin to come to pass, then look up, and lift up your Heads, for your Redemption draweth nigh.* The Signs of his Coming, are the Hopes of your approaching Glory, and what should we do then, but prepare for it with exceeding Joy? Many Evils now surround you every where; *Satan* hath his Snares, and the World his Baits, and your own Hearts are apt to betray you into your Enemies Hands; but when *Christ* comes, you shall have full Deliverance, and perfect Redemption; and therefore look up, and lift up your Heads. The Apostle speaks the very same Encouragement. *The LORD Himself shall descend from Heaven with a Shout, with the Voice of the Arch-angel, and with the Trump of GOD, and the Dead in Christ shall rise first; then we which are alive, and remain, shall be caught up together with them in the Clouds, to meet the LORD in the Air,—wherefore comfort one another with these Words.*

2. CHRIST will lead us into Glory. As the Bridegroom, after Nuptials, leads his Bride to his own Home, that there they may live together; so *Christ* our Royal Bridegroom will lead us into the Palace of his Glory. And is not this Joy of our LORD, enough to cause our Joy? O! what Welcomes shall we have in this City? There shall we see *Christ* in his Garden, there shall we be set as a Seal on *Christ's* Arm, and as a Seal upon his Heart; there shall we be filled with his Love, enlightened with his Light, incircled in his Arms, following his Steps, and praising his Name, and admiring his Glory; there shall we Joy indeed, *For in thy Presence there is fulness of Joy, and at thy Right-hand there are Pleasures evermore.*

SECT. VII. *Of Calling on Jesus in that Respect.*

LET us call on Jesus, as carrying on our Soul's Salvation, at his Second Coming.

1. LET us pray for the Coming of *Christ*; this was the constant Prayer of the Church, *Come LORD Jesus, come quickly. The Spirit and the Bride say come.* Well knows the Bride that the Day of *Christ's* Coming is her Wedding Day, the Day of presenting her unto his Father, and therefore no Wonder if she pray for the Hastening of it; *Make haste my Beloved, and be Thou like to a Roe, or to a young Hart; thy Kingdom come.*

2. LET us Praise Him for his Coming. Our Engagement to *Christ* is so great, that we can never enough extol his Name; at that Day the Books shall be opened, and why not the Book of our Engagements to *Jesus Christ*? I can surely tell you it is written full; the Page and Margent, both within and without. O then let our Hearts be full of Praises! let us join with those blessed Elders that fell down before the Lamb, and sung, *Worthy is the Lamb that was slain to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing.*

SECT. VIII. *Of Conforming to JESUS in that Respect.*

LET us Conform to Jesus, as Coming again to Judge the World. *Looking to Jesus*, contains this. When the Apostle would persuade *Christians* to Patience under the Cross, he lays down first the Cloud of Witnesses, all the Martyrs of the Church of

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Christ; and secondly, *Jesus Christ* Himself, is of more Virtue than all the rest.

BUT how should we Conform to *Christ* in this Respect? I answer:—

1. CHRIST will prepare for Judgment. O! let us at all Times prepare for his Judging of us; doth it not concern us to prepare for Him, as well as it concerns Him to prepare for us? If *Christ* come, and find us careless, negligent, unprepared, what will become of us? The very Thought of *Christ's* sudden Coming to Judgment, might well put us into a waiting, watching Posture, that we might be still in Readiness. It cannot be long, and alas, what is a little Time when it is gone! is it not high Time then to prepare our Lamps, to trim our Souls, to watch, and fast, and pray, and meditate, and to remember that for all our Deeds, good or evil, God will bring us to Judgment? O! let us against his Coming prepare for Him!

2. CHRIST at his Coming will summon all his Saints to arise, and to come to Him in the Clouds. Let us summon our Souls to arise, and to go to *Christ* in the Heavens. What *Christ* will do really at that Day, let us do spiritually on this Day. Alas! we had need to be continually stirring up the Gifts and Graces that are in us. It is the LORD's Pleasure that we should Daily come to Him, He would have us on the Wing of Prayer, and on the Wing of Meditation, and on the Wing of Faith; He would have us to be still arising, mounting up in divine Contemplation to his Majesty.

3. CHRIST will at the last judge all our Souls, and judge all the Wicked to eternal Flames; O let us judge ourselves, that we may not be judged
of

of the LORD: But in what Manner should we judge ourselves? I answer:—

(1.) WE must search out our Sins. *Winnow yourselves O People, not worthy to be beloved.* There should be a strict Scrutiny, to find out all the Profaneness of our Hearts and Lives, all our Sins against Light, and Love, and Checks, and Vows; *Winnow yourselves.* If you will not, I pronounce to you from the eternal GOD, that e'er long the LORD will come in the Clouds, and then will He open the Book wherein all your Sins are written; He will search *Jerusalem* with Candles, He will come with a Sword in his Hand, to search out all secure Sinners every where, and then will all your Sins be discovered to all the World.

(2.) WE must confess our Sins before the LORD; we must spread them before the LORD, as *Hezekiah* did his Letter; only in our Confessions, observe these Rules; As, —

[1.] OUR Confession must be full of Sorrow, *I will declare my Iniquity (saith David) I will be sorry for my Sin.*

[2.] OUR Confession, must be a full Confession; we must pour it out. Thus *David* styles one of his Psalms. *A Prayer of the Afflicted, when He is overwhelmed, and poureth out his Complaint before the LORD.* We must pour out our Complaints, as a Man poureth Water out of a Vessel. *Arise, cry out in the Night, in the Beginning of the Watches, pour out thine Heart like Water, before the Face of the LORD.* Water runs all out of a Vessel, when you turn the Mouth downward, never a Spoonful will stay behind; so should we pour out our Hearts before GOD, (and if it were possible) leave not a Sin

Sin unconfessed, at least for the Kinds, if not for the particular Sins.

[3.] OUR Confession must be with full Aggravation; we should aggravate our Sins by all the Circumstances, that they may shew them odious; O my Sins were out of Measure sinful. They were Sins against Knowledge, and Light, against many Mercies received, against many Judgments threatened, against many Checks of Conscience, against many Vows and Promises; thus oft, and in this Place, and at that Time, and in that Manner, I committed these and these Sins; but of all the Aggravations, let us be sure to remember how we sinned against the Goodness, and Patience, and Love, and Mercy of GOD; surely these Circumstances will make our Sins out of Measure sinful. Say, “ O
 “ my GOD, Thou art my Father; was I ever in
 “ Want, and Thou didst not relieve me? Was I
 “ ever in Weakness, and Thou didst not strength-
 “ en me? Was I ever in Straits, and Thou didst
 “ not deliver me? Was I ever in Sicknes, and Thou
 “ didst not cure me? Was I ever in Misery, and
 “ Thou didst not succour me? Hast Thou not
 “ been a gracious GOD to me? All my Bones can
 “ say, who is like unto Thee; LORD, who is like
 “ unto Thee? And shall I thus and thus Reward
 “ the LORD for all his Mercies towards me? Hear,
 “ O Heavens, and hearken O Earth; Sun stand
 “ thou still, and thou Moon be thou amazed at
 “ this! hear Angels, and hear Devils; hear Hea-
 “ ven, and hear Hell, and be you avenged on such
 “ a Sin as this is!”

4. WE must condemn ourselves, or pass Sentence against our Souls; “ LORD, the worst Place
 “ in Hell is too good for me; LORD, here is my
 “ Soul, Thou mayest if Thou pleasest send Satan
 “ for it, and give me a Portion among the Damned.

5. WE must plead Pardon, and cry mightily to GOD in *Christ*, for the Remission of all our Sins. This is the Way of judging ourselves; we see Nothing but Hell and Damnation in ourselves, but then we fling down ourselves at GOD's Gate of Mercy. We despair not in GOD, though in ourselves. GOD in *Christ* is gracious and merciful, forgiving Iniquity, Transgression, and Sin; and hence we make bold to intreat the LORD for *Christ*'s Sake to be merciful to us. "LORD pardon, LORD forgive for thy Name's Sake, Promise Sake, Mercy's Sake, and for the LORD *Jesus* Sake: O let free Grace have his Work; LORD glorify thy Name, and glorify the Riches of thy Grace in saving us."

4. CHRIST at his Coming will be glorified in his Saints; not only in Himself, but in his Saints also; whose Glory as it comes from Him, so it will redound to Him. O let Him now be glorified in us, let us now in some high Way conform to the Image of his Glory, let us look on *Christ* 'till we are like *Christ*, not only in Grace but in Glory; and this Glory as it comes from Him, so let it redound to Him. Let us so behold the Glory of the LORD in the Glass of the Gospel, as that we may be changed into the same Image from Glory to Glory; from a lesser Measure to an higher Measure of Glory.

O THAT something of the Glory of *Christ* might rest upon us! O that having this Glory in our Thoughts, we could now feel a Change from Glory to Glory! is it so that the LORD *Jesus* will be glorified in all his Saints? And shall we have inglorious Souls; base and unworthy Affections and Conversations? Or shall we content ourselves with a little Measure of Grace? O be we holy, even

as He is Holy; let our Conversation be heavenly, let us purify ourselves even as He is pure; let us resemble Him in some high Measure of Grace. And lastly, let us glorify Him in Bodies and Spirits; all our Glory is from Him; and therefore let all our Glory redound to Him; let us now begin that Gospel Tune of the eternal Song of free Grace, which one Day we shall more perfectly chant in Glory; *Allelujah! and again Allelujah! and Amen Allelujah! Salvation, and Glory, and Power, and Praise, and Thanksgiving, and Obedience, be unto Him that sits on the Throne, the Lamb blessed for ever and ever. Amen.*

Now all is done, shall I speak a Word for *Christ*, or rather for ourselves in Relation to *Christ*; if I had but one Word more to speak in the World, it should be this? O let all our Spirits be taken up with *Christ*! surely *Christ* is enough to fill all our Thoughts, Desires, Hopes, Loves, Joys, or whatever is within us, or without us. *Christ* alone comprehends all the Circumference of all our Happiness. O the Worth of *Christ*! compare we other Things with Him and they will bear no Weight at all; cast into the Balance with Him Angels, they are wise, but He is Wisdom; cast into the Balance with Him Men, they are Liars, lighter than Vanity, but *Christ* is the *Amen*, the faithful Witness; cast into the Scales Kings, and all Kings, and all their Glory; cast in two Worlds, and add to the Weight, Millions of Heavens of Heavens, and the Balance cannot down, the Scales are unequal, *Christ* outweighs all. Shall I yet come nearer Home? What is Heaven but to be with *Christ*; what is Life eternal but to believe in God, and in his Son *Jesus Christ*? Where may we find Peace with God, and Reconciliation with God, but only in *Christ*; all the Goodness of God comes
out

out of GOD through this golden Pipe, the LORD *Jesus Christ*. It is true, those essential Attributes of Love, Grace, Mercy, and Goodness, are only in GOD, and they abide in GOD, yet the Mediatory Manifestation of Love, Grace, Mercy, and Goodness, is only in *Christ*. *Christ* alone is the Treasury, Store-house, Magazine of the free Goodness and Mercy of the Godhead. In Him we are justified, sanctified, saved. *He is the Way, the Truth and the Life*; He is Honour, Riches, Beauty, Health, Peace, and Salvation; all the spiritual Blessings wherewith we are enriched, are in and by *Christ*: GOD hears our Prayers by *Christ*; GOD forgives our Iniquities through *Christ*; all we have, and all we expect to have, hangs only on *Christ*; He is the golden Hinge, upon which all our Salvation turns.

O HOW should all Hearts be taken with this *Christ*? Christians, turn your Eyes upon the LORD; *Look and look again unto Jesus*. Shall I speak one Word more to thee that believest? Remember how He came out of his Father's Bosom for thee, wept for thee, bled for thee, poured out his Life for thee, is now risen for thee, gone to Heaven for thee, sits at GOD's Right-hand, and rules all the World for thee; makes Intercession for thee, and at the End of the World will come again for thee, and receive thee to Himself, to live with Him forever and ever. Surely if thus thou believest, and livest, thy Life is comfortable, and thy Death will be sweet; if there be any Heaven upon Earth, thou wilt find it in the Practice, and Exercise of this Gospel Duty, in *Looking unto JESUS*.

The End of the Fifteenth VOLUME.



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